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RELIGIOUS COMMUNICATIONS.

ST. ATHANASIUS.

MAN is disposed to indolence. On this account it is well he lives in a restless world. For while every thing is quiet around him, his energies sleep. The moral elements must be in commotion ; trials must come heavy upon him, and dangers threaten, and defeat seem almost unavoidable, before he can be effectually aroused, and free himself from every incumbrance, and exert his utmost strength, and make his course luminous amid darkness and high above obstacles, an object of wonder to cotemporaries and of admiration to succeeding ages.

In the church, as well as in the world, circumstances make men great. The Arian controversy in the fourth century, permitted no strength that could exercise itself, to be like weakness, no courage that could stand firmly, to shrink away, no piety that could cheer and purify, to be inoperative.

Among the most zealous in the conflicts of doctrine, and among the most fearless in the storms of persecution, was ATHANASIUS bishop of Alexandria. Born and educated in the church, he seemed destined, from the beginning, to become her cham-

pion. The first objects he saw and the first judgments he formed, and the first plans he executed, related to her doctrines, and privileges. Present when a youth at the council of Nice, he there witnessed the fickle policy of Constantine and the cunning duplicity of Arius. And when he returned to Alexandria and was elected her bishop, he could not admit to the fellowship of his church, a man so artful in purpose, and so dangerous in principle, as he thought Arius to be. This firmness and decision in the service of God, raised up a host of enemies, who conspired for his destruction.

As the heresy which he opposed so long and so strenuously, and by which he was harrassed almost to death, originated in his native city, exhibiting there so much deceit and malignity, with falsehoods slandering him, and with cruelty persecuting him, no wonder he pronounced it the unpardonable sin. His piety was great, perhaps unparalleled in his age. Yet those who had dethroned his Saviour, and toward himself were so hostile, five times expelling him from his church and country, and forcing him to be for twenty years an exile and fugitive, exposed to sufferings and death,—those he could not but

view as abandoned by heaven, as beings for whom it was useless if not impious, to supplicate mercy.

Though one of the best men alive, he was accused of lying and theft and murder. Slander so begirt the throne, that the proof of his innocence could not reach it, in time to secure him from attack, or save him from banishment. Four Emperors successively pledged him protection in his diocese, but by each of them he was deposed. Constantine thought it expedient to remove him that the commotion might subside. The apostate Julian condemned him, because he hated his Christianity and his holy life. Arianism was sometimes weak and sometimes powerful in the royal councils; and just in that proportion was this man of God uninterrupted in his instructions to his church and people, or proscribed as an outlaw. But whether the tide rose or fell, the rock was firm, now beneath the billows, now majestic above them.

At that trying period other saints as eminent in station, and regarded as eminent in piety, hesitated not to renounce every thing but the doctrines of the cross; and by negotiating with conscience, were permitted to enjoy temporal favors. Not so with him. To him conscience was the supreme law; Christ the Supreme God. And rather than one should lose his crown and the other be compromised with, he himself would welcome privation, and make the desert his dwelling-place, and the uncivilized Ethiopians his companions. His spirit could yield to circumstances, but it could not be broken. He was not so ambitious of martyrdom as to go voluntarily to death, if flight or concealment might enable him to live. When his relentless enemies tore from him his honors, and silenced his voice and sought his life, rather than to lie down dead in his father's sepulchre, he made a living habitation, and there for four months employed his pen to encourage the

weak and council the perplexed. While thus sought after with a hatred that could satisfy itself only with his blood, even then he dared occasionally to enter the streets of Alexandria, where his former disciples would gather round him as one who had come from heaven to tell them of heavenly things. His presence seemed like an angel's and his words were oracles. Though government offered rewards and bribery was resorted to, not a Judas was found among his followers. Every one of them was ready and anxious to protect, to succor, or to conceal him at the hazard of life.

Behold this venerable man, at midnight in his own church clad in his robes of office, having before him a pious band assembled to join in his prayers and to receive his blessings; while armed legions of his foes are crowding on to attack him, breathing vengeance and thirsting for blood. Hear him, as the infuriated soldiers are breaking down the doors of his sanctuary, and their swords are gleaming along the aisles, hear him with calmness and dignity, command his trembling affrighted congregation to sing the 136th psalm, the Israelite's song of triumph, over their Egyptian enemies, and of thanksgiving to God their deliverer. At another time too, when the Emperor had believed him guilty and yielded to the wishes of his adversaries to depose him, behold him, hastening to Constantinople, and secure in his innocence and in the righteousness of his cause, rushing through hosts of opposition, unbidden into the presence of indignant royalty, where no other subject could safely venture, while Constantine trembles at his audacious goodness, and feels the justice of his plea, and gives orders for his immediate restoration to his church.

Where on the records of military achievement can there be found courage so deliberate, energy so invincible, perseverance so untiring? Well he might be superior to the prudent

votary of ambition: for God was his hope and righteousness his shield.

His actions rather than his writings give him his fame. He wrote almost exclusively in defence of what he believed the Bible to contain in opposition to Arius and his partizans. He believed in the Trinity as he found it revealed; and the creed of Nice he took for his guide, without ever forming one for himself, though for twelve centuries one has borne his name. The learned are now willing to reject that as spurious; and the candid and discriminating could not injure his reputation, by ascribing to him a production unworthy to come from his hands.

In viewing him through the mists of antiquity, he seems indeed a giant; though piety gave him the meekness of a child, wherever his conflicts did not call for stern features of character. While decision is necessary, and truth is to be vindicated, and suffering to be endured; we will look at him as an example, and to God who gave him strength and support, whose grace was sufficient for him and is sufficient for all.

D.

[Read at the Anniversary, Andover, 1827.]

EXPOSITION OF 1 THESSALONIANS,
v. 22.

Abstain from all appearance of evil.

THE more common interpretation of this passage is, that it requires us to "abstain from every thing which, to *others*, appears to be sinful; even though we ourselves are satisfied of its lawfulness." But this interpretation, as Schleusner remarks, "the usages of the language (*linguae rationes*—philological considerations) do not permit." That it is not a correct interpretation of the passage,—though a very common one,—as the distinguished philologist and lexicographer just named has suggested, I shall attempt to show by the following considerations.

1. The passage does not *demand* this interpretation. There is noth-

ing in the language which *clearly proves* the sense to be, that we should avoid whatever appears sinful to *others*, rather than, what appears so to *ourselves*. The latter sense is not forbidden and the former required, by the usages of language; nor are they both *necessarily* included. Besides; a number of instances might be mentioned, in which the word *εἴδος*, here rendered *appearance*, signifies *kind*; "abstain from every *kind* of evil." We are not therefore *pinned down* to the common interpretation of the passage; but are at liberty to inquire what is its true meaning.

2. The rule laid down in the common interpretation, is *impracticable*. We are to abstain from every thing which appears sinful to others:—to whom? Are we to abstain from whatever appears so to *any individual*? It would be a strange rule indeed, to be laid down in the Scriptures of truth, that we are to do nothing which does not or will not meet with universal approbation. How, then, should we ever know what to do? and how long must we wait to ascertain the opinion of others on the subject, before we may act? Besides; what the people of one place or one country might approve, those of another might disapprove. If any one were to attempt to reduce to practice the principle as stated above, he could do little or nothing, which might come to the view of the public, without violating this rule; and this very inactivity or indiscretion of his would not only have the "appearance of evil," but it would be really sinful.

The question returns: Who are they, and how many must there be, to whom when a thing appears wrong, we must abstain from it? In heathen countries, it has the "appearance of evil," to speak against idols; in Mahometan countries, to speak against the false prophet; and in Papal countries, to speak against the pope. The gospel there-

fore, must not be preached in those countries. But suppose the rule is applicable only in Christian or Protestant countries. Who are to decide what is wrong *here*? Ungodly men? To many of them it has the "appearance of evil," for Christians to be so strict in religious duties; to press upon them certain unwelcome truths; to contribute so much to send the gospel to the heathen, and thus rob our families and impoverish the country. But perhaps it will be said, that the rule relates only to Christians; and requires us to abstain from every thing which appears wrong to them. I ask, then, are we to abstain from whatever appears wrong to any Christian, or to any considerable number of Christians? One large denomination thinks it wrong for ministers to have stipulated salaries; at least, they have long raised a clamor against it. It has been thought to be contrary to the genius and spirit of the gospel; and ministers who are thus supported, have often been denominated "hirelings." Are we, then, required to break up our system of supporting the gospel, and set our ecclesiastical matters afloat? Certainly we are, if we are to "abstain from all appearance of evil." And that again would appear evil to very many. Another denomination—at least a large part of them—think it wrong to dispense with the liturgy in public worship; yes, wrong for any to preach the gospel, on whom a bishop's hands have not been laid. Are we to "abstain from all appearance of evil" in these cases? But I will not proceed to multiply instances of this kind; though it might be done *ad infinitum*.

Dr. Scott adopts the now common interpretation;* but he says

that "no doubt, cases often arise, in which we are required to do those things, which appear evil to misinformed, prejudiced, and unreasonable men." But these he considers as "*exceptions* to the *general* rule." What kind of a "general rule" is that, which has ten thousand times ten thousand "exceptions,"—exceptions vastly more numerous than the instances which go to make up the rule itself? But when we desire or feel ourselves under obligation to do any thing which appears wrong to others, though in our own view right, who is to decide whether those opposed to us, are "misinformed, prejudiced, or unreasonable men?" Undoubtedly we ourselves; and in almost all cases, we shall decide—conscientiously too—that they *are* such men; and shall then feel ourselves at liberty "to follow the clear dictates of our own consciences." The instances therefore will be very *few indeed*, compared with the whole number, in which the rule will be acknowledged to be applicable: it cannot therefore be considered a "general rule;" much less a universal one. And the fact that the rule itself is ambiguous, and leads to endless perplexities and disputes in its application,—to accusation and recrimination,—is clear evidence to my own mind, that the common interpretation ought not to be received as the true one, unless it is expressly inculcated in the text; which we have seen is not the case. But I have not done with my objections against it.

3. That interpretation of the passage which we are considering, makes *the opinions of fallible men* our guide, instead of conscience and the word of God. It does not refer us to our own judgment, to con-

* Dr. Scott seems to consider the prohibition as including also what is wrong in *our own* judgment, as well as in the view of others. That we ought to abstain from what appears to *us* sinful, will

not be questioned. But the only point commonly dwelt upon is, that the passage forbids what is wrong in the view of *others*; our own judgment out of the question.

science, or to the Scriptures, to ascertain our duty ; but sets us upon the inquiry, "What do people think and say about it?" This is substantially the principle upon which those act, who inquire, not what duty is, but *what will be popular?*—a principle not to be found in the word of God, but one of earthly origin.

4. Paul, the inspired penman of this passage, did not act upon the principle of "abstaining from all appearance of evil," as it is commonly understood. He says he would not pursue his own private gratification, he would "eat no meat while the world standeth," if it led his Christian brother to sin. But this is a different principle from the one we are considering ; and I shall not now dwell upon it.

In the second chapter to the Galatians, Paul has recorded his sentiments on this point, "with his own hand." (vi. 11.) Many of the converted Jews thought it wrong to have intercourse with the converted Gentiles, and to eat with them. Peter had been expressly instructed to the contrary, in a vision. (Acts x. 28.) And at Antioch, he and some other Jews did, according to their own views of propriety, eat and converse freely with the Gentiles ; "until certain (Jews) came from James," at Jerusalem. These Jews thought it unlawful to eat with the Gentiles ; and Peter and the others with him, "fearing" these new-comers, and being unwilling to displease them, "dissembled" their real sentiments by "separating themselves from the Gentiles;" as though such intercourse was unlawful. In this instance, Peter acted upon the principle of "abstaining from the appearance of evil," in the view of these Jews. But Paul "withstood him to the face, because he was to be blamed." And he has added, "that they walked not uprightly, according to the truth of the gospel ;" although they acted upon the principle commonly con-

tended for in the passage we are considering. This clearly shows upon what principle Paul acted, and how he would have others act. The better way is, to "walk uprightly, according to the truth of the gospel."

5. Christ himself did not act in accordance with the principle in question, but contrary to it. He repeatedly did that on the Sabbath day, which the Jews, *God's professed people*, thought to be wrong ; and they charged it upon him, and endeavored to do him violence for profaning the Sabbath. (John v. 8, 16, Mat. xii. 1—14. Luke. xiii. 10—17.) Christ knew their views on the subject ; but he did not on that account "abstain from all appearance of evil," in their sight. On the contrary, he did what he thought right and proper to be done ; and firmly maintained his ground against them by inculcating the truth ; notwithstanding their cavils, reproaches, abuses, and violence. It is enough for us to walk in the steps of our great Exemplar.

The foregoing considerations satisfy me, that the common interpretation of the passage is not the true one ; and the way is now prepared to point out what seems to me to be the true interpretation.

The apostle concludes this epistle with a variety of short practical exhortations. One of them is contained in the 21st and 22d verses. "Prove all things ;—hold fast that which is good ; abstain from all appearance of evil." Απὸ παντὸς ἔιδους πονη-
γὸν ἀπέχεσθε. Schleusner gives it the free translation ; "Abstain from every kind of wickedness and vice." Chrysostom gave the following commentary upon the passage more than fourteen hundred years ago ; "Abstain not from this or that, but from *every* evil. While as Schleusner remarks, the usages of the language do not permit the common interpretation, he adds "they wonderfully confirm *our* interpretation." And

he quotes examples from several great authors,—Josephus, Xenophon, and Euripides,—in which *εἰδος*,* the word rendered *appearance*, is used in the sense of *kind*, or *sort*. The passage may therefore be rendered as literally in our own translation, and more philologically—more according to the usage of the language, “*Abstain from every kind of evil.*” But it is not indispensable that it should be rendered differently from the common translation; in order to be rightly understood by the English reader; though the above translation would have guarded against a misconstruction of the passage.

The apostle first gives us the general direction, “Prove all things,” and when we have “proved”—tried, examined them thoroughly, he tells us to “hold fast the good” and “reject the bad.” I suppose it will be granted that we are to “hold fast the good,” according as it appears to us; not as it appears to others. And why are we not to “reject the bad,” according as it appears to us? There is nothing *in the text*, which would lead us to suppose that we are to make our *own* judgment our guide, in the one case; and that of *others* our guide, in the other case. A measure is presented to us for consideration, and we are to adopt or reject it, according as it appears to us to be right or wrong, after due examination. After having “proved all things,” we are to “abstain from all appearance of evil” *in our own view*. But according to the notion I am opposing, we are not to examine and “prove all things” for ourselves: we are chiefly to inquire *what people think* respecting them. Besides; all that God requires of us on the score of “abstaining,” is, that we avoid every kind and degree of sin. And

we are to examine and decide for ourselves, and not make the opinion of other men our guide, instead of conscience and the word of God. I do not say that we are not to have a *suitable* regard to the opinion of others in our conduct, especially in things indifferent or unimportant in themselves, and at the same time pernicious in their influence. But I do think it is time this passage was redeemed from that misinterpretation and abuse, of which it has often been the subject and been made the means.

The passage according to the common interpretation, has often been applied to a variety of subjects. Among others it has been used as an argument against the propriety of ministers riding on the Sabbath to a neighboring parish to preach the gospel; because to some it has “the appearance of evil.” Without discussing the propriety or impropriety of the practice at all, I would only say that if the above interpretation is correct its propriety or impropriety must rest on other considerations. It has been alleged in reply to those who make their application of the passage, that reproaching ministers for doing this, when they deem it right and proper, thus encouraging a wicked world to reproach them, has very much “the appearance of evil,” and something of its reality; and therefore such reproaches ought to cease. As an *argumentum ad hominem*, I see not why it is not exactly in point. Let the truth prevail; and let the Scriptures be correctly interpreted, and correctly applied.

VERUS.

THE NOBLENESS AND DUTY OF SUPREME DEVOTION TO CHRISTIAN PRINCIPLES.

WE are all capable of admiring consistency of character. This quality is apt to be so intimately associated in our minds with ideas of lofty determination and intellectual ener-

* Since writing the above, I have noticed that Wahl renders *εἰδος* in this passage the same as Schleusner; and he quotes several additional Greek authors, in which the word is used in the same sense.

gy, as not unfrequently to invest its subjects with a species of sublimity independently of the moral nature of the actions by which it is indicated. There is something in this energetic and consistent determination of character, which so powerfully appeals to our emotions of sublimity, as not unfrequently to gather associations of grandeur around its possessors, while they are in truth worthy only of our unmixed abhorrence. On the other hand, we all know how keen a sentiment of contempt we are capable of feeling, in respect to him between whose principles and habitual conduct, there is no harmonious agreement. There are those whose energy of will is so feeble, that their whole life is but an alternation between good and ill,—and who are never able to be decidedly either. If they form a purpose, you have no pledge in their firmness of character, that it will be inflexibly adhered to,—nay, you have no assurance that it may not be abandoned for one directly its opposite. And so displeasing to us is this imbecility of will, that we are liable to the delusion of thinking more nobly of a career of pure unblended wickedness if only it be accompanied by the high qualities of constancy and energy, than of him, who lacking them, is only partly bad.

But this is not all. Even in those cases where there may be no direct repugnance of principles and actions—no irresolute fluctuation of purpose, but where the profession of certain principles may be uniform and unwavering, yet if there be discerned by us any *disproportion* between the principles held, and the amount of active energy which they awaken—if we perceive any deficiency in the *degree* of strenuous and efficacious exertion which ought to accompany them, we are conscious of a painful feeling of incongruity, checking the delighted admiration we were about to bestow. What more painful sight can be presented

to our contemplation, than he presents, who called upon by duty to enter on a noble career, and continually pressed with incitements which by his own confession are great and elevating, yet addresses himself to his work with an energy so little commensurate with these incitements, as to leave us in doubt whether he be capable of understanding their import, or feeling their urgency.

In reference to this constitution of our nature by which we are so spontaneously led to render homage to intellectual power and strength of will, there is a duty of high obligation upon us as Christians, which should ever be kept in the light of distinct consciousness. We are never to forget that we are forbidden by the voice of conscience from bestowing our admiration on him who sets at nought the immutable distinctions of right and wrong, though his course may be marked by the loftiest decision of vigor. We are forever to remember that as Christians we are bound to form our estimates of character in accordance with the principles of the sacred word. We are to yield our approving regard only to such as the Omniscient Purity may himself approve. And judged by this standard, how much is there that is highly esteemed among men, that is “an abomination” in the sight of God. And dazzled by the false splendor of earthly greatness, O how in every generation, have Christians too often listened to the world’s applauses when bestowed on those whom, in the light of their sacred principles they were bound to disapprove, and yet have lifted up no voice of stern dissent, but have heard in guilty *acquiescence*;—aye, guiltier still, have too often joined to swell the admiring shout that was sent up to those whom the Infinite Jehovah hath held in abhorrence!

Where then may our feelings of admiration find repose? Where may they flow out unchecked? Even

upon him, who not only pursues his course with irrepressible energy and invincible constancy, but the *object* of whose pursuit is high and holy—such as commands the approbation of our moral nature. *It is the consistent elevated Christian character*, that claims our warmest admiration. Here is a combination of qualities that may well challenge our reverence. For here that determined energy of will and action to which we so spontaneously render homage is combined with all that is grand and holy in purpose, and all that is touching in unaffected benevolence. It appeals to all that is holy and elevated and generous within us. Here the voice of our moral nature can impose no check upon the feeling of grandeur and dignity, with which undeviating adherence to principles and determined energy in sustaining them inspires us.

In the character of Jesus is met every thing that forms the *ideal* of human perfection. He is presented to us as the *impersonation* of human excellence. And here our highest admiration, our profoundest veneration must be given. But since there is apt to be felt by us in the contemplation of his character, something so super-human and unattainable in his divine excellence, blessed be God that in his sacred word and in the history of the Christian church, there are also presented to us examples with which we may perhaps feel more vividly the kindlings of a human sympathy. And as Christians gaze on such, must they not feel how noble, how sublime, how venerable is the Christian hero? Or shall we be so poorly in love with our own principles, that consistent energetic adherence to them, moves our admiration less than the false grandeur of an earthly character? Nay; this may not—must not be so. Burning ineffable shame would it be to us, were it so. No—we will tell the deluded admirers of that false greatness which God abhors, that here, in

the character of the Christian hero, are met a grandeur and a glory before which sinks down all earthly grandeur, fades utterly away all earthly glory. That by as much as heaven transcends the earth, by as much as self-sacrificing benevolence embracing even its bitterest foes, is more worthy of our love than the selfishness that cares not at what expense of human happiness its own designs are gained,—by so much does such a character surpass in dignity the proudest specimens of worldly greatness to which a deluded populace have ever paid their insen-sate adulations.

But it were a poor gain to have contemplated the excellence of such a character, if our *assent* to its excellence were *all* that were gained. It were all a poor thing to have felt the grandeur of such a character, if that it have awakened our admiration, be *all* that is effected. But shall it be all? Shall not such an example awaken our ardent emulation? Does not the very acknowledgment of the excellence of such a character show us our obligations to labor after a like excellence? Does not the very admiration we express, lay us under a pledge *to be* ourselves all that which we admire? Do we not in the very act of confessing how noble and excellent a thing it is to be a decided and energetic Christian, confess ourselves bound to be all this in our own persons?

And in order to be all that the Christian's principles demand him to be, they must have the supreme dominion over him. No noble consistency, no onward and determined progress can be exhibit, whose bosom is the seat of conflicting incompatible principles. In order to attain any thing great and noble, the soul must be yielded up with its whole capacity of devotion to the high object of its pursuit.

It is a master passion only that can make an harmonious character. How poor a spectacle do they exhibit

in whom their Christian principles are so feebly held, that the grovelling objects of the world are each day contending for the mastery. What Christian acquainted with the history of human effort and human achievement, can see the aspiring, invincible ardor of men excited and sustained by the motives of a merely earthly ambition, and not feel the dishonor they reflect on him. O to witness the labors, the vigils, the all-grasping and ceaseless activity of such men after an earthly eminence and an earthly excellence, and then to see the feeble, niggardly energies which the cause of God and human happiness is able to command! How many humiliating spectacles of indolent irresolution does the Christian world exhibit. What numbers of us *sleep out* our existence in the midst of the most stirring excitements. Upon thousands of others, who are not sunk in the slumbers of total insensibility, how does indolence sit, the *night-mare of the soul*. We feel indeed its influence suffocating the energies of our being, but we cannot shake it off. Our whole existence is a painful sensation that something should be done, but we cannot do it. Degraded beings! miserable spectacle of boundless capabilities sunk and debased—of the glorious destiny of being indefinitely holy and useful, disgracefully foregone and forfeited!

There are here and there indeed discerned a few who have shown in their own persons what the efficacy of a single human being may be, when emancipated from all earthly and selfish aims, and excited and sustained solely by the love of God and man. God be thanked for such names as Luther and Whitefield, Howard and Clarkson, Buchanan and Martyn—and in our own country and in our

own times, for such men as MILLS—taken early away indeed to witness from Heaven the mighty and ever-widening results of those schemes of love to which he had given origin and impulse;—and ASHMUN, just called home to his reward, for whom Africa and humanity are now bathed in tears. And what hinders every Christian from being such as these, in that sphere in which God hath placed him,—such I mean in spirit and single-hearted devotion to his principles? There is nothing hinders. Such every Christian may be. Let us not then resign ourselves to those poor and drivelling views which would make us contented with a pitiful modicum of excellence and usefulness. We may—we must be animated with an unquenchable ardor to realize all that excellence and holy influence which God permits to the last possibilities of human exertion. And consequently we must labor with most earnest effort after every thing which will render our characters more excellent in themselves, and increase that moral power, which love to God and man should employ in hastening the day of universal holiness and happiness. These are the objects of our existence. High and holy objects! Glorious incitements! Happy, honored beyond measure, if we fulfil them; if we are not wanting to God and to ourselves. Unspeakably calamitous and miserable, if we decline the noble career which is proposed to us, or fail of the glory which is destined to us. We have no other election. We must run this noble career,—we must realize this glorious destiny, or the fate of the poorest lowest Hottentot that bows down by the path side to worship the beetle he had nearly trodden on, is more happy than our own. MATMETES.

MISCELLANEOUS COMMUNICATIONS.

To the Editor of the Christian Spectator.

YOUR correspondent 'ANTIPAS,' on the *Importance of Evangelists*, in his "consideration of some of the disadvantages of the pastoral office and relations, in the existing forms," in the Spectator for July, specifies among other things, what he calls, "the grievous bondage of writing *so many sermons*, to which the settled minister is ever compelled." "To write two sermons a week, besides funeral, fast, thanksgiving, and other occasional addresses," he declares "ought rather to be made a punishment for a state offence, than a duty incumbent on a virtuous servant of the public." "The two sermons must be produced come as they will, jaded as the spirit must be; and the man, borne down by the physical effect of his accumulated labors, must ascend his pulpit, and read his sermons without the spirit of a man, as if to a congregation of statues,—of men without souls."

"And no sooner does his foot alight from the stairs of his pulpit on one Sabbath, than he must commence his studies in preparation for the next, or at least stand in perpetual and ghastly fear of the fast approaching time when he must commence them. And thus he is the complete slave of one eternal round of artificial duty."—"I do most solemnly attest, by my own *experience*, as well as observation, that this coloring is not altogether that of the imagination. I could not give this picture had I not seen it—had I not felt it."

"How can a minister that is such a slave to such an artificial state of things, his very soul *chained down* to it by public opinion, ever accomplish the high destiny of a herald of the cross? Most manifestly, there is a wide and deep field of influence all around, and locked up in the hearts of his people, which he ne-

ver touches,—no not even approaches."

And is there occasion to say these things? If this be the disadvantageous state of the settled minister, then let a settled ministry cease from the churches. If these be the consequences of a minister's writing his sermons, then let no minister write. Any thing must be better than for a minister to 'read his sermons without the spirit of a man, as if to a congregation of statues,—of men without souls.' Surely that cannot be duty, of the approach of which a minister has occasion to "stand in perpetual and ghastly fear." It cannot be duty for him to hold himself "the complete slave of one eternal round of artificial duty." And is there, "most manifestly," in the case of settled ministers who are called to make weekly preparation for the pulpit, 'a wide and deep field of influence, locked up in the hearts of their people, which they never touch, —nor even approach?' Then let the foundations be broken up. Let the churches depend on settled pastors no more. Let them look, not to those who have been set over them according to their long established order, whose attachments have become strong, and whose knowledge of their state is intimate, but to men who are saved from that '*weariness of the flesh*,' which is necessary to the preparation of new things, and who travel from place to place without a charge.

It is not for me to say that ANTIPAS has not felt what he most solemnly attests as the result of his own experience, in setting forth that objection against a settled ministry which is supposed to lie in the labor of preparing sermons. I must be permitted, however, to say that he mentions things which have not occurred in the experience of *all* his brethren. Not that any faithful

minister of Christ, whether he labor as a settled pastor or as an evangelist, finds his work light, or finds not occasion to say with the great Apostle, *Who is sufficient for these things?* but that in his arduous way, he does not feel as though he was sustaining what "ought rather to be made the punishment of a state offence," than laid on one who has undertaken the charge of souls; and prosecuting the studies which are necessary to enable him to bring forth things *new* as well as old, does not view himself as the 'slave of an eternal round of artificial duty,' and is not provoked to say of his beloved people, whose welfare is ever powerful to constrain him, that if a "sermon which they have heard a second time is a good one, and fitted to their case, it were a pity they were not obliged to sit under its perpetual reading, till they were much better."

Widely different from those of Antipas, were the feelings of that much loved minister of Christ, the venerable Mr. Hallock. "No place," said he, "is so agreeable to me as my *study*, and it is often delightful to read, write, &c." Again. "O how needed and inestimably precious is the gospel of Christ, as the true and only light of life. I think I can say, my study was never so delightful. I would write my sermons if it were only for the pleasure of writing them." Life, pp. 257, 273. There are others who, should they publish what they have 'felt,' and 'give a picture' from the results of their own experience, would give one similar to this.

But I should not have asked a place in your miscellany for these remarks, were its pages not read by those who are without experience in relation to the sacred office, and must judge respecting it from testimony only. I am unwilling that these should entertain such views of the office, of the feelings of those who are employed in it, and of the inefficiency of their labors, as are

imparted by your correspondent. The labor of writing which devolves upon a settled pastor is great, but it is often *delightful*. The sacred studies of one who has, weekly, to prepare "beaten oil" for the sanctuary, are sweet. To David, God's word was sweeter than honey; more to be desired than much fine gold;—he delighted in it as those that find great spoil. To *study it* must of course be sweet to the spiritual mind; and to study it with pen in hand cannot destroy the delightful gust. The pen, if the expression be allowable, is a kind of magic instrument, as respects the aid which it affords in investigation. While it records, it seems to originate the thoughts which are the subject of its record, to reduce them to order and subject them to control. Many a minister when closeted to the labor of writing for the Sabbath, instead of claiming that 'any man ought to be sorry for any man' in his condition, has been ready to thank the Lord for his seclusion from the world, and for the privilege of spending so much of secular time in such spiritual employ.

This is not the place to give lessons respecting the state of mind which a minister must cultivate in order to render his laborious duties pleasant;—nor in relation to the economy of time he must practise, in order that there may not remain a field of influence around him, which he does not even approach. Suffice to say that as his work is spiritual, so must he be emphatically, *spiritually minded*. A minister of the gospel who is not a spiritual man, may well stand aghast in view of his labors, as well as in view of his personal responsibility; and is to be commiserated above all other men.

With respect to the matter of *writing*, which is considered as constituting such a disadvantage as to render the expediency of a settled ministry doubtful, where is the minister, let me ask, that is confined to writing,—whose occasional discour-

ses, if not the more formal services of the Sabbath, are not extemporeous? And how many ministers are there who write what they do write, as being an advantageous and pleasant method of study; and particularly useful both to themselves and people, in discussions that require exactness; while much to their own comfort, they can discourse on common subjects and occasions, as profitably without, as with, writing. While the number of such is supposed to be increasing, 'the disadvantage' now considered, 'of the pastoral office and relations, in the existing forms' which have been handed down to us from by-gone times, and which the Holy Ghost has blessed abundantly, need not operate to their abolition. B.

To the Editor of the *Christian Spectator*.

ALLOW me to remark, to the author of the communication in your last on "moral painting," that the fine delineation of the portrait of the Infernal as it is to be in the day of judgment, which he has credited to *Milton*, is from the moral pencil of another Poet, and may be found in *Young's Night Thoughts*, Night IX. nearly two hundred lines from the beginning.

If the poet has given "his due," to the physiognomy of the abhorred original, let the poet, I say, have also his due, in the affixing of the name of the proper author to the inimitable piece. And so we say all.

X.

DISTINGUISHED MEN IN ENGLAND.

Two American Gentlemen who lately visited England, one of whom is understood to be a Clergyman of the Congregational, and the other a Clergyman of the Episcopal Church, are publishing "Notes" of their travels, in the *New-York Observer*, and in the [Hartford] Episcopal *Watchman*.

From their many interesting descriptions of persons and things, we select, for the gratification of our readers, the following notices, (somewhat abridged) of distinguished men in England. We may add some further selections, if our correspondents leave us room, in our future numbers.

ROWLAND HILL.

The writer in the *Watchman* thus notices this singular man.

Rowland Hill is one of the few men in the world, who combine much eccentricity of character with an ardent spirit of Christian benevolence. Possessed of an ample fortune, he early devoted himself to the ministry, in connexion, I believe with the Whitefield Methodists; and erected at his own expense, on the Surrey side of the river, a large Chapel, for the use of the poor population in the neighborhood. I set off one Sunday morning, to be one of his hearers; but having a long distance to walk, I did not arrive till the service was partly over.

The service being over, Mr. Hill entered the pulpit—a venerable, good-looking man, apparently near eighty; but like Moses, "his eye is not dim, nor his natural force abated," of which he gave proofs by the occasional loudness of his voice. I had taken my seat in the free sittings near the door, among carters, coalmen and artizans, some of them the lowest class; and had a noble view before me. The chapel, which is said to contain 5,000 persons, was quite full. It has sixteen sides; and the seats are disposed with their backs to the walls, and look towards the pulpit, which stands near the centre. A gallery runs quite round the building, and supports an organ said to be the most powerful in London; although that of St. Sepulchre's, I should think, was not inferior. It is deficient, however, in richness and mellowness of tone. Every one must acknowledge that the effect of

numberless voices, aided by the overpowering sound of such an instrument, in the well known anthem—“Father, how wide thy glories shine,”—is deeply impressive: at least, I felt it to be so. After the singing, the preacher began something between an oration and prayer, but intended for the latter. Sometimes his hands and eyes were uplifted in a posture of devotion; and then he put himself in a sermonizing attitude, and by transitions so sudden, as to produce a very singular effect. In repeating the Lord’s prayer, he seemed to be pronouncing a benediction; for he took a complete survey of his audience from one side to the other.

The discourse, making allowance for numerous digressions, was about “the family of Christian graces,” which he illustrated by allusions to a family of children. Some were modest, meek-eyed, and unobtrusive; as humility, patience, &c. Some bold and confident; as faith, joy, and zeal. “But there are two that men don’t like at all; and to tell the truth, they are rather ugly and hard featured. I’ll tell you what they are—they are *mortification* and *self-denial*.”

Speaking of *patience*, he said he would tell us a story. “I once went into a shop where there was a clerk, a very pious, godly young man; and while I was there, he was obliged to haul down goods in piles from the shelves, and spread them out, and then lay them away again, and pull down more; and all, for nothing in the world, but to gratify the curiosity and caprice, of a parcel of idle, gossiping customers, who didn’t want to buy any thing. But I must tell you, by the way, that this practice is very rude and uncivil. Some people don’t care how much trouble they give. They’ll go into a shop, and have piece after piece taken down and unrolled; when they don’t want to buy a farthing’s worth. I’ll tell you what, it’s very rude and vex-

atious—I’d have you learn *good manners*. Well, seeing how much unnecessary trouble the young man was put to, I said to him, these people make you a great deal of labor—you must find it very vexatious to wait on such unreasonable folks. O no, he said; it does me good; it teaches me the grace of *patience*.” Ladies who are fond of going *a-shopping*, may as well, perhaps, read over the good preacher’s chapter on *patience* a second time.

“The Socinian’s prayer”—for he had a little of every thing in his discourse—he said, was—“Lord, I thank thee that thou hast given me a fine reason, and a superior understanding, and a great many other clever talents; and for these things, O Lord, I thank thee.”

With preaching like this, does this eccentric minister attract vast congregations, amongst which are many of the better sort: and it cannot be doubted but that many, very many, have been turned from the evil of their ways, by the lively exhortations they have heard at the Surrey Chapel. I observed the deepest attention in many of the hard features and smutty faces around me; and in not a few instances, their clumsy fingers were employed in taking notes of the sermon. Do not examples like these lead to a suspicion, that the prevalent style of preaching is too cold and refined for those, “who occupy the places of the unlearned”—that sermons are in general too stately for the audience—the preachers are too much afraid of having their *literary* taste criticised, when to convince and persuade ought to be their only anxiety?

Notes of a Traveller in Eng.

The writer in the *Observer* speaks of Mr. Hill as follows.

The very appearance of the man was to me eloquent. His fine person, and dignified countenance, and silver locks, and patriarchal air, awakened my veneration before he opened his lips. He first offered a prayer, which,

while on the one hand, it was strongly characterised by original and impressive thought, was, on the other, so simple, that it seemed like the effusion of a child. After prayer was singing, and then followed the sermon. Though it was evidently quite an unpremeditated production, and took its complexion very much from the feelings of the preacher at the moment, yet it was rich in valuable thought,—was in some parts exceedingly beautiful, and throughout bore the impress of a superior mind, acting under the powerful impulse of a heart warmed by the love of Christ. He seems capable of touching almost every chord in the human constitution at pleasure; of delighting the imagination with exquisite imagery, of assailing the intellect with powerful argument, and of dissolving the heart by a melting pathos. His passion for the ludicrous, which comes out on almost all occasions, and which often excites more than a smile in his audience, scarcely discovered itself at all during the sermon which I heard from him; and I can truly say that though I have often heard a more coherent exhibition of Gospel truth, I have rarely heard a more edifying one. While his whole sermon must have been perfectly intelligible to every child in the audience, it could not have failed, I think, to interest men of improved intellects.

Mr. Hill belongs to a family of rank: his father was a Baronet, and he is himself uncle to the present Lord Hill, who has succeeded the Duke of Wellington as commander of the national forces. He was graduated at St. John's College, Cambridge, and went into the ministry at an early period. It is supposed, and I doubt not with good reason, that he has preached more than any man living; and that no minister in England has probably been directly instrumental of so many conversions since the time of Whitefield. At the advanced age of 84, he preaches upon an average, seven times a week, besides attending

many other public meetings: and I imagine that there are few clergymen, if any, whose labors are in so much request as his, on public occasions. He retires from the city during the summer season, to his family mansion, in one of the distant counties in England, and for several months in the year, preaches to a congregation in that neighborhood; while he takes care to have his own at home supplied by some of the most popular preachers in the country.

An anecdote was mentioned to me the other day, which strikingly illustrates his benevolence. It fell to him and a Bishop in the Episopcal Church to preach in behalf of the same object of charity, at the same place, and on the same day. The Bishop preached in the morning; after the collection was taken up, it was carried to him that he might take whatever he pleased, as a compensation for his services; and he took five pounds. Mr. Hill preached in the afternoon; and when, at the close of service, the plate containing the money collected, was carraid to him in the same manner, he asked, "Why they brought that to him?" Upon being told that it was brought that he might take pay for his services, as the Bishop had done in the morning, he asked how much the Bishop took? The answer was "five pounds." He immediately drew from his pocket a five pound note, and putting it into the plate, replied, Well, you shall not lose any thing by us." I do not vouch for the authenticity of this anecdote, but it was told to me as authentic, and the character of the man would seem to render it probable.

Letters from Europe.

EDWARD IRVING.

Among the strange things which have attracted the attention of the Londoners, for some time past, Mr. Irving, minister of the Caledonian Chapel, is not the least conspicuous. During the last summer, he had a

run of popularity almost beyond anything ever known in London, if popularity is to be measured by the numbers and rank of an audience. Even the carriages of Mr. Canning, Lord Liverpool, Earl Gray, the Lord Chancellor, the Marquis of Lansdown, aldermen, barons, bold and highborn ladies, graced the avenues which led to the Chapel in Hatton garden ; and so numerous was the throng, that “ tickets of exclusion to the poor,” as the ballad hath it, were issued, one of which was necessary to obtain admission into the chapel. Mr. Irving’s *publication* of his “Orations and Arguments” was considered by his friends an unfortunate step for his fame ; as many things appear to advantage in the pulpit, which will not so well bear reading. The “scripta verba manent ;” and the criticism, which is disarmed, by animated gesture and affecting intonations of voice, collects to a cooler exercise of its powers, when its subject appears in the more tangible shape of a book. The result has been unfavorable to the reputation of the Caledonian preacher. The wags have now taken him in hand ; and numerous are the parodies on his style, and the caricatures of his person, in which the obliquity of his eyes and certain affectations of singularity in the arrangement of an enormous bush of hair, are not forgotten. But so great has his popularity been, that not less than five or six different engravings of him adorn the windows of the print shops—to say nothing of “the extravagant and erring” caricatures, by which he has been exalted into unenviable distinction. *Notes of a Trav.*

These remarks were written two or three years since, when Mr. Irving’s celebrity was at its height. What his present popularity is may be gathered from the following.

I attended [March, 1828] at the Caledonian Chapel, Mr. Irving’s place of worship, in the morning.

It is a new, large and elegant building, which has been erected at great expense, and which, though rather highly ornamented, is, perhaps, one of the finest specimens of architecture to be seen in any church in London. The congregation, which I understood to be composed principally of Scotch people and strangers, must have consisted, I should suppose, of one thousand five hundred. On entering the church, I was exceedingly struck, as I think every stranger must be, with Mr. Irving’s appearance ; and recovering from the maze, I must confess that the longer I saw and heard him, the more intense became my astonishment. He possesses a commanding stature ; a dark complexion ; a piercing eye, which unfortunately has the odd appearance of looking more than one way at a time ; and raven black hair, which floats carelessly and gracefully upon his shoulders. His voice, on a low key, is uncommonly sweet and sonorous ; but in rising to a high note, it acquires a most grating harshness. His manner is a singular compound of opposites. It has mildness and severity ; awkwardness and dignity ; lounging and indolent postures, and graceful and earnest ones ; in short, I would call it at once the most lulling and the most exciting, the most calm and the most convulsive kind of oratory. And the matter of the sermon was equally unique with the manner. It certainly contained much original and powerful thought, and some bold and earnest appeals to the heart ; but there was such an air of eccentricity thrown over the whole, and in some parts of the discourse so much ingenious abstraction, that I found it exceedingly difficult to analyze the impression which my mind received from the whole performance. I should say, however, unhesitatingly, that it must require a degree of intelligence to profit by such preaching, which is not to be looked for in the humbler walks of life ; and while

I certainly feel much respect for his talents and character, I can easily believe that the wisdom of Providence is equally manifest in bringing into the ministry one, and but one, Edward Irving.

In respect to Mr. Irving's private character as a gentleman and a Christian, I believe there is the concurrent testimony of all who know him, decidedly in his favor. I had the pleasure of spending an hour or two with him the other day, and found him entirely accessible, amiable and unassuming in his manners, and uncommonly serious and spiritual in his conversation. In his religious views, he is, I believe, rather an Ultra-Calvinist. The attention of many of the ministers of this country, has of late been particularly directed towards the subject of prophecy; and there are a considerable number, of whom Mr. I. is one, who strenuously maintain that our Lord is soon to commence a personal reign on the earth; and that this is to be preceded by the resurrection of the righteous dead. This is said to be, at present, rather a favorite topic with Mr. I. both in the pulpit and out of it. He has lately translated a considerable work on this subject from the Spanish, and if I mistake not, he has in preparation a work on the same subject of his own. The character of his mind is such, that while I should expect that he would say much that is useful on any practical subject on which he might write, I should fear that he would be somewhat erratic in his speculations.

ROBERT HALL.

On account of Mr. Hall's feeble health, the service was commenced and continued to the close of the first prayer, by Mr. C., one of the Professors in the Baptist Theological Seminary in this place. He then left the desk, and Mr. Hall walked in from the vestry and took his place. He is of about a medium height, is

rather inclined to corpulency, has a bold and striking countenance, and an eye the most expressive and piercing. The appearance of the man is altogether extraordinary; such as, if you had never heard of him, would lead you to expect that he would not speak long, without exhibiting intellectual greatness. He announced his text with so feeble a voice, that it required an effort for me to understand a word of it; and before he uttered two sentences, I resolved on an attempt to obtain a seat nearer the pulpit. I accordingly stepped out of the pew in which I sat, and walked up the aisle, thinking it possible that somebody's compassion might be so much excited as to induce him to offer me a more commodious seat; but being disappointed in this, I took my station on a bench in the aisle almost directly beneath the pulpit; which, though rather humble, afforded me an opportunity of seeing and hearing to the best advantage. For the first few minutes, I must acknowledge that I was disappointed. The manner was extremely feeble, and the thoughts were distinguished neither for boldness nor originality. Before he had proceeded far, however, I perceived that his feelings began to kindle, and that I was coming, almost insensibly, under a sort of electrical influence. Though not a word of the discourse was written, his delivery was extremely rapid, and every thought was expressed with as much precision and elegance as if it had been carefully committed to paper. There was the same length of sentences, the same graceful and flowing style, the same majesty of conception, by which his printed sermons are so strikingly characterized. His manner, as he advanced, became powerfully impressive; the awkward gesture, with which he began, of pulling the leaves of the Bible, he exchanged for a dignified and energetic motion of hand; and his burning thoughts seemed to brighten every feature of his countenance, and

nerve every muscle of his frame. His eloquence was the farthest possible from any thing like rhetorical flourish ; it indicated nothing like effort, not even the consciousness of its magic power to sway, and melt, and agitate at pleasure ; it seemed rather the natural and simple operation of a mind, which could not move without leaving behind it a track of glory, whose element was the brilliancy of the sun combined with the grandeur of the storm. His discourse, at its commencement, was like a stream at its rise, so inconsiderable that you might almost pass it without observation. In its progress, it was like the same stream expanding itself into a bold river, whose deep and chrystal waters, rolling in silent majesty, reflect the brightest images which the sun ever paints upon the clouds. At its close, it was like the same stream pouring itself over a mighty cataract, with an impetuosity which causes the earth to shake around you, and yet with all the brilliancy which the sun shining in his strength, and the rainbow casting its beautiful hues upon the surges, could impart. I had no doubt that I had had the privilege of hearing one of the noblest performances of this extraordinary man ; and have since been informed that it was so regarded by his congregation, and that I might hear him constantly for a year, and probably not hear another equally eloquent sermon. I must acknowledge that after the specimen which I have had, I am quite prepared to accord with the popular sentiment in Great Britain, that Robert Hall is the greatest preacher of the present day.

Letters from Europe.

REV. GEORGE BURDER.

Another gentleman in whose society I have felt a deep interest, and

whose venerable age and high standing must be my apology for mentioning his name, is the Rev. GEORGE BURDER, well known in our country as the author of the *Village Sermons*. I think I have never seen more of Christian meekness, sincerity, humility, and benevolence, embodied in a man's manners, than are to be seen in his. In approaching him, you get the impression instantly that you are in the presence of a man in whose character you cannot be deceived ; and in conversing with him, you might almost fancy yourself in the company of the disciple whom Jesus loved. He is a native of London, but for several of the first years of his ministry was settled at Coventry, and for the last twenty-six years, has been pastor of the church of which his father was deacon, and in which he was himself baptized. He has been associated from the beginning with the venerable men whose names I have already mentioned, in establishing and bringing forward the great benevolent institutions of the day. Though he is 76 years of age, and has only the sight of one eye, and that but imperfectly, and withal labors under constant bodily infirmity, yet he preaches nearly half the time. Two of his sons are highly respectable ministers, and one of them, the Rev. HENRY FORSTER BURDER, a distinguished professor in Highbury College. Mr. B. spoke with great affection of the Rev. William Romaine, (author of the *Life of Faith, &c.*) who was his intimate friend ; and remarked that he used to have the names of the evangelical ministers of the Established Church before him in his private devotions, and that the small list of three or four over which he had often wept in his closet, he lived to see increased to nearly four hundred.

REVIEWS.

Memoirs, including Letters and Select Remains, of John Urquhart; late of the University of St. Andrews. By WILLIAM ORME. Boston: Crocker & Brewster; New-York: Jonathan Leavitt. 2 vols. 18mo.

AT this period in the circulation of the *Memoirs of John Urquhart*, we have not taken it up with the idea of introducing anything that is new to many of our readers. The commendations which the work received in the foreign Reviews, which were quoted or republished in this country, must be considered as establishing its character, as one of the most interesting memoirs that has appeared in several years. Still as some who peruse our pages may not enjoy access to every thing that is new, or may not have seen this little book, we will give a brief abstract of its contents, and enrich our pages with a few passages, adding such reflections as may be suggested in our course.

JOHN URQUHART was born at Perth in Scotland in 1808. At five years of age he was sent to school, and soon after to the Sabbath school. From the able observations of the biographer on the subject, we infer that the Sabbath schools in Scotland are much like our own, where the rich and the poor meet together, and the exercises and instructions are purely religious.

In 1822 at the age of fourteen, he entered the University of St. Andrews. Though the son of parents who were dissenters from the church of Scotland, connected with what we suppose are the Independents or Congregationalists, he found himself subject to no disabilities or disadvantages on this account.

In April, 1824, he was admitted a member of the Independent church in St. Andrews, actuated in his choice, as he says, "by a sense of duty and

the writings of the apostles themselves." From this time he was considered as devoted to the Christian ministry. While at home, in the vacation, he wrote an essay "On the Nature and design of the Mission of the Saviour on earth," which shows that he had already gained scriptural ideas of the gospel plan, and had the power of expressing his knowledge with singular clearness and felicity.

In November 1824, he was introduced to the moral philosophy class, under the instruction of Dr. Chalmers. Here, as in all his preceding studies, he took at once the first rank in excellence. It is thus described by a class-mate.

The Doctor had introduced us to his department of the academical course, by some general observations on this topic. He wished us each to give an abstract in our own terms, before entering on the main business of our investigating moral philosophy. Not as yet familiar with any of my fellows, I was particularly struck when one of the youngest in the class, with simple dignity, (though, as he told me afterwards, with great perturbation of mind,) read an Essay, which, for purity of style, for beauty of imagery, and a masterly delineation of thought, exceeded every thing we had then heard. Nor could I but rejoice, when, at the conclusion, a universal burst of admiration (which was evidently participated in by the Professor,) proceeded from all present, I need only say, that his character, thus established, was maintained during the whole course. The decision of the prize, both by Dr. Chalmers and his fellow-students, awarded him the first honor they had it in their power to bestow. p. 74.

Urquhart's subsequent essays, both in Moral Philosophy and in Political Economy, afford a beautiful illustration of his teacher's power to excite the minds of youth to vigorous and independent action.

We value this little memoir very

highly for the familiar introduction which it has given us to that wonderful man. We have looked at him at a distance as an author and preacher, but here we are made acquainted with him as the patron of youthful genius, the father of his pupils, encouraging their efforts, directing their labors, and training them by precept and example, in the science and the practice of doing good. The life of such a man is an era in the history of his country: we see every good and useful institution springing up under his influence.

Having dared to divest himself first of the trammels of a technical theology, and to believe that the gospel contains a *message* from the God of mercy, he has seen the necessity of an aggressive movement to carry it to the ear and the bosom of every sinner. Hence the origin of what he calls the "Local System" in large towns. Hence the fact that a missionary spirit has at length sprung up in Scotland, and under his auspices is gradually extending among her pious students. While the gospel is regarded as a message, directed only to the elect, the very life of a missionary spirit is killed. For if the light can only be set up in here and there a spot, those for whom it is intended will infallibly find their way to it. But the principle of the Scriptures is, "*Go, preach the gospel to every creature.*" And the true gospel of a free salvation cannot be long received into the soul without a developement of its tendency to produce a missionary spirit. Evangelical principles are every where the same, and every where prompt to active exertions for the salvation of souls.

We see this exemplified in the efforts of young Urquhart, and his brethren to establish a Missionary Society in the university; in the patronage of Dr. Chalmers, the difficulties encountered, and the effects produced. We see it also in the zeal of Dr. Chalmers to engage all his pious pupils

in the formation of Sabbath schools, and in various evangelical labors and pursuits. These are alluded to in the following extracts from Urquhart's letters, the first dated December 15, 1824, and the second, December 6, 1825.

The Doctor has thus not only increased the number of the students, (which this year amounts to about two hundred and fifty;) but those who have come for his sake being mostly of evangelical principles, he has thus, though indirectly, wrought a great change on the religious aspect of our university. It is to this chiefly, that I would attribute the success with which my efforts have been crowned, in attempting to form a missionary society in our college. We have got about forty subscribers, and have already had two meetings, which we purpose to continue monthly. There have also been formed a number of Sabbath Schools, one of which is taught by Dr. Chalmers himself, and the rest by students. And besides this, several meetings are held, by select parties of the students, for social worship. Such a change, I did not certainly expect to see in my day. And this has not all gone on without opposition. Not only were we refused a room in the college for our missionary meetings, but the minds of the people of the town are so influenced that, even yet, we are not sure of a place to meet in regularly. On the whole, our college seems, at present, to present an aspect something similar to that of the University of Oxford, in the days of Hervey and Wesley. Among the rest of my class-fellows, there is a young man who seems to be very zealous in the cause of truth. He goes out to the country and preaches every Sabbath afternoon, at a place called Dunino;—a place very much neglected; and on Sabbath evenings, he has a meeting of fishermen, to whom he preaches. pp. 77, 78.

The first general meeting of our University Missionary Society was held yesterday. This institution seems now, under the blessing of God, to have weathered all opposition that threatened at first to crush it, and promises fair to be established on a se-

cure basis, and to extend the field of its usefulness. The dignitaries of our college profess to have quite changed their opinion with regard to it. Dr. Nicol confesses, that the Reports we sent him, gave him information that was quite new to him. Last year, we were refused a room in the college, and could scarcely obtain a place of meeting in the town; *now* Dr. Haldane tells us, that the Divinity Hall is at our service, or any other place which his influence can command. This offer we did not accept, as we had already obtained the old Episcopal chapel, as a place of meeting, which is more comfortable and convenient, for our purpose, than any other place we could obtain. Our two principals have not given us fair words merely, but have testified their sincerity, by sending us a donation of a guinea each, with the promise of more on the part of Dr. Nicol. These are triumphs, which the most sanguine advocates of the cause would, a few years ago, have thought if not only ridiculous to expect, but almost foolish even to wish for. With God, however all things are possible; and it is because we expect so little, and desire so little, and pray for so little on the faith of his promises, that these promises are not more speedily and more triumphantly accomplished.

I think I mentioned, in my letter to my mother, that I had engaged to teach Dr. Chalmer's sabbath school during the winter: my school at Denio, in consequence, is left destitute. I have heard that the children are desirous that it should be begun again. Mr. Adam has commenced his operations, and I have been giving him some assistance. I think it advisable, with my present prospects, that I should engage rather more prominently in such employments, than otherwise I would be inclined to do.

Dr. Chalmers has been more than kind to me this year; indeed, I feel almost oppressed by his attention. As my school is held in his house, I generally sup with him on Sunday evening, when I enjoy much more of his conversation than at set parties, as he and Mrs. Chalmers are then generally alone. I was very much gratified, by a walk I had with Dr. Chalmers, to visit the parents of the children who attended his school. The people in some of the houses, seemed to recog-

nize him familiarly, so that he is probably often engaged in the same labors of love. He thinks such exercises as visiting the poor and the sick, the best introduction to ministerial labor. "This," said he, as we were going along, "is what I call preaching the gospel to every creature; that cannot be done by setting yourself up in a pulpit, as a centre of attraction, but by going forth and making aggressive movements upon the community, and by preaching from house to house." I mention these remarks more freely, as I think this a duty by far too much neglected among our dissenting ministers. Vol. II. pp. 37—39.

In connexion with Urquhart's Missionary zeal, we marked a passage, for the purpose of extracting it, in an essay on "the Doctrine of a graduation of rewards and punishments; and an attempt to apply it to the subject of Missions," which he read at a missionary meeting, when he was not yet seventeen years old, and which certainly is a very favorable specimen of moral feeling and maturity of thought in a youth of that age. But we can only refer our readers to the essay, which they will find in the first volume.

The principle by which young Urquhart was inspired in all his evangelical labors and purposes is well exhibited by himself in a sermon on 2 Cor. iv. 13. We have room for only the following extract.

Do we believe these things, my brethren and shall we not speak what we believe? Is there not a duty entailed upon every Christian, as far as it is in his power, by the belief of these great truths, to publish them to his fellow men? And is there not a wrong pronounced against every believer, if, in as far as he has opportunity, he preach not the gospel? It is not necessary to the preaching of the gospel that we pass through a preparatory course of science and literature, or that we be commissioned to do so by our fellow men. Nor is it necessary to the preaching of the gospel, that we ascend a pulpit, or be surrounded with

any of the apparatus of ordinary personship. It is not necessary that our address be made to a public assembly at all. Nor is it even necessary ere we open our mouth to our fellow-men, that we work up a labored systematic discourse. These things may accompany the preaching of the gospel, but they are by no means its necessary accompaniments, and it is hard to say whether this lavish profusion of human preparation, and worldly pomp, has not in many instances robbed of their native dignity and impressiveness, those sublime but simple truths which manifestly appear—"when unadorned, adorned the most." The preaching of the gospel, as imperative upon every Christian, needs not the aid of deep meditation, or of human scholarship. It consists in the simple communication to others of the simplest truths. We may preach to the little family circle as we sit in the house, or even to the solitary companion as we walk by the way. The simple belief of the gospel is all that is necessary to give us a title, and even to lay us under an obligation, to preach it in the sense which I have explained. David believed, and therefore he spoke! Paul believed, and therefore he spoke! and every Christian having the same spirit of faith which dwelt in the Psalmist and the Apostle, should be able to adopt their language, and say, I also believe, and therefore speak. And if, my brethren, the same spirit of faith is working in us, it has not been the choice of our profession that has laid us under an obligation to preach the gospel; but the previously felt obligation that has led us to make choice of our profession. Vol. II. pp. 201, 202.

The manner in which this rule of action—"We believe and therefore have we spoken," was carried into effect by a Christian so zealous and conscientious as Urquhart, may be seen in the previous accounts of his evangelical labors. And as progress in labor ever leads to enlargement of views, we find him even in his pupilage constrained to attempt more extended operations. Some account of the manner of it may be seen in the following extract of a letter dated May 15th, 1826.

There is a new system of religious instruction which has been attempted in St. Andrew's this last session, and which I think is a most efficient system for evangelizing large towns. The plan is very simple. We just inquired after some person residing in different quarters of the town, who were religiously disposed. We called on these and requested the favor of a room in their house, for a few of the neighbors to assemble in for religious purposes. We expected a little group of eight or ten persons to assemble, but were astonished to find the attendance increase in some of the stations to fifty or sixty. Many of these *never went to church*. We generally read and explained a passage of Scripture, and read some extracts from such books as we thought were most striking and useful. I have some doubt whether a layman in the Church of England could attempt this; but if the laws of the church and the state allow, I think many a Christian would find ample scope for such employment, in the dark places of your towns and villages. You understand, we never called it *preaching*; and accordingly Dr. Haldane gave his consent that the young men in the established church should engage in the work. Churchmen and Dissenters all went hand in hand, and we forgot that there was any distinction. And this must be the case more universally, ere the cause of our great Redeemer go triumphantly forward. Tait has already begun similar meetings in Edinburgh, and some have been commenced here. I do think this a most plausible method for getting at that class of the community who do not attend the public services of the gospel. You know Dr. Chalmers' plan is a little different. He wishes the Christian philanthropist to visit every family. The great objection to this plan, in my estimation, is the difficulty of finding a sufficient number of agents. The Doctor's objection to pulpit instructions, when they stand alone, is, that you are setting up a centre of attraction; this will only draw some of the people,—some are not under the influence of the attracting power, and they must be dealt with in another way. You must make an aggressive movement towards them. Before setting the plan I speak of in operation, I asked Dr. Chalmers' opinion of it. He gave his decided appro-

bation to it, although he thought the system of individual visitation a better one, if it could be accomplished. This new plan, however, he thought had a much greater efficacy than common preaching, when alone. Instead of setting up one great centre of attraction, it was like carrying about the magnet, and bringing it nearer to the iron filings. pp. 108, 109.

We find frequently interspersed through the book notices of similar plans and labors, of himself and his zealous brethren, who drew evangelical zeal, and wisdom, and courage, which was not the least needful, from the example and instructions of their loved professor. We do not believe that a body of zealous and enlightened Christians, guided and urged forward by a discreet and large-souled minister, in evangelical exertions for the good of souls, can ever be made to stop short of a kind of labors like these. They may be kept within more canonical limits for a time, but it will be at the expense of smothering their zeal. And if ever they are permanently excited to Christian action it will result in some species of public labor. Like Urquhart indeed, they may "*not call it preaching.*" But it will be proclaiming the invitations of the gospel to perishing sinners, wherever they can be made to hear. This enlightened and zealous Christians have always done, when their evangelical spirit was alive, and we doubt not always will do. Questions of canonical order are less thought of when Christians act in view of souls perishing in sin.* And every minister who

* The following parable on *order* is from Andrew Fuller. Life. p. 224.

"In one of the new Italian Republics, two independent companies are formed for the defence of the country. Call one A, and the other B. In forming themselves, and learning their exercise, they each profess to follow the mode of discipline used by the ancient Romans. Their officers, uniforms, and evolutions, however, are, after all, somewhat different from each other. Hence disputes arise, and B refuses to march against the enemy with A as being disorderly. A gives his

feels right, will employ himself, not to restrain this evangelical spirit in his brethren, of which there is no danger they should have too much, but in enlightening their minds, furnishing them for their work, and guarding as well as possible against the evils of human imperfection. How many good ministers have had their fears of such labors dissolved and dissipated when their own souls have felt the blessed influences of a revival of religion. We consider this beautiful combination and subordination of labor, exhibited by Dr. Chalmers and his pupils, as a grand restoration of apostolical principles and practices. It is only by such united instrumentality that the great work of converting the world can ever be accomplished. The time has been, when a minister laboring alone, could keep a parish in a tolerable state of peace and good morals, while only a small part of his people found the saving benefits of the gospel. But such is the spirit of libertinism now ascendent that even this can hardly be done any longer. While in proportion as the views of Christians rise above mere social order, they feel that something more must be done, ere the gospel shall become the power of God to the mass of the people. The lost must be sought out. The dead must be discovered and called to life. The profligacy of the wicked must be searched into and exposed to the light. The servants of our Lord must *go out* into the streets and the highways, and compel them to come in. And in order to do this, *all his*

reason why he thinks himself orderly: but they are far from satisfying B, who not only treats him as deviating from rule, but as almost knowing himself to do so, and wilfully persisting in it. A, tired of jarring, marches against the enemy by himself. B sits at home, deeply engaged in studying order and discipline. 'If your forms and rules, (says A) are so preferable to ours, why do you not make use of them? *Discipline is a mean, not an end.* Be not always boasting of your order, and reproaching others for the want of it: *LET US SEE THE USE OF IT.*'"

servants must be employed. He has not, and in the present state of things he cannot have, a sufficiency of ministers to do all that needs to be done. The case is one of life and death. The question is between ecclesiastical rule and order, of human devising, and the absolute loss of the multitudes whom no existing practicable ministry can effectually reach.

Let it not be said that by calling forth the zeal and labors of the brotherhood we are superseding the ministry. Who ever thought that the discipline of an army rendered officers less necessary? We fully appreciate the necessity of having ministers and learned ministers. We would see the number of ministers greatly increased. We would also see their advantages for intellectual preparation as great as they can be. We would have them a distinct set of men, giving themselves "wholly to prayer and the ministry of the word." No church can stand long without a thoroughly educated and exclusively devoted ministry. And then we would have these men enjoy the deference and regard which belongs to their station. The minister is the ruler or leader of the church, and is to be regarded as such in all affairs. Any arrangement or any plan, in the church, is plainly deficient, in which the minister is passed by. We would by no means say that zealous and pious brethren are bound always to lie still, because their minister is too timid or too slothful to head their expedition. But they are bound to feel that the want of his superintendence is a great loss, and to see to it that they have themselves used all proper means of prayer and labor to make him willing to place himself at the head of every good work.

The wisdom of this world has deemed that every organized band or company requires a leader. And though the captain may be only *primus inter pares*, still, while he holds his office, he is bound to magnify it,

and secure its authority, and his brethren are equally bound to concede him his place. It is a beautiful sight, and one which our eyes have been permitted to witness, where men of the first talents and highest stations, have yielded to a minister who was far their inferior in mental rank, the most perfect deference and the guidance of all their movements, and the lead in all their enterprises, because he was a minister. But in the church, we are fortunately not left to arguments *a priori*, to decide upon the regard which is due to ministers as such. God has decided it in his word, in a manner so peremptory that there can be no evasion but in direct and palpable disobedience. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable for you." From this the Christian has no appeal. And while we are persuaded that no degree of activity and zeal in publishing the gospel, and no other species of lay labor, except the administration of ordinances, necessarily or at all infringes upon the prerogatives of the ministry, we would solemnly warn our zealous brethren against any mode or plan of operation in which they cannot find a place for concert with their minister, and a due regard for his official station in the church.

Nor is it about the mere externals of religion that learning is concerned. In addressing the simple gospel to the minds of the unlettered audience, we fully believe that, other things being equal, as zeal, humility, love for souls, heavenly mindedness, and the like, the more sound learning a man has the better. It is not merely useful in defending the out-works and in repelling the assaults of infidelity and heresy, but in conducting the onset. The plain sermons of Edwards are as much the fruit of his learning and study, as his

treatise on the affections or his inquiry into the will. Still we believe that a man of good sense and fervent piety can do much toward the promotion of religion without literature. In the language of Dr. Chalmers, "On the understanding of a man unlettered in all that proceeds from halls and colleges, the word of God may have made its sound and wholesome, and sufficient impression: and from him the impression may be reflected back again, on the understandings of many others as unlettered as himself. Thus all in the book of God's testimony which mainly goes so to enlighten a man as to turn him into a Christian, may be made to pass from one humble convert to his acquaintances and neighbors." In the case of the private Christian, however, as well as of the minister, it is plain that the more his humble piety becomes enlightened with knowledge, the better he is prepared for the service of the gospel. And we have no doubt it will appear in the end that the labors of a zealous and enlightened brotherhood constitute the only sure support of a learned ministry. Just as the captains in an army of intelligent freemen may be expected to have more knowledge than the commander in chief of a horde of Tartar slaves. Under any state of things, some among the ministers of religion will become learned from the love of learning. But as there is always a necessity felt that the minister should keep in advance of his flock, it follows that where they are zealous, enlightened and active, the minister must of necessity be so too.

The extended employment of private Christians in such evangelical labors as are suitable for them is farther recommended by its beneficial influence upon themselves. It is a universal maxim that the more men do for an object they love, the better they love that object. The effect of evangelical labors upon the character is well exhibited in the memoir

before us, by the rapid increase of piety and zeal in young Urquhart and his associates. We have no doubt it will ere long be seen in the renovation of the Scottish churches, and in their delivery from the thrall of too much regulation and order. It is a common fault of churches, especially of established churches, to make order the end rather than the means. To quote again from Dr. Chalmers, "They conceive that all is to be done by regulation, and that nothing but what is mischievous, is to be done by impulse. Their measures are generally all of a sedative, and few or none of them of a stimulating tendency. Their chief concern is to repress the pruriency of religious zeal, and not to excite or foster the zeal itself." The employment of laymen in such labors as are cherished by this wise master-builder undoubtedly tends to break up this excessive regard for ecclesiastical order, by turning the attention to something else as of more importance. Just as the valetudinarian is cured by presenting before his mind some interesting employment. No longer occupied with feeling his pulse, his very activity keeps his system in order more than all his previous solicitude.

In whatever point of view we look at the subject therefore, we consider the employment of all Christians in active service for Christ, as a most desirable and important arrangement. Then we shall not see so many men, of talents and piety, sinking under an accumulation of care and labor. We know how natural it is for a zealous minister, educated for his work, to think nobody can perform evangelical labors of any sort, but himself. We know how easy it is for his people to become fastidious, and to prefer his attendance in every little meeting. We also know how apt those who are qualified to take a part are to shrink from the responsibility and labor, and heap the whole bondage upon the

shoulders of their minister. And we know how ready the cold hearted and worldly are to cry out against every movement of the brotherhood, for fear it shall excite too much spiritual life in the church. But we beg of them all to consider what they are doing. It is impossible for one man to do every thing. His nerves will be shattered with care and his frame will sink under labor. Having no rest for body or mind, his piety will languish for the want of communion with his own heart and his God. As family cares press upon him, and sorrow weighs down his spirits, and premature decrepitude enfeebles his powers, he soon learns that the only way for him to live is to let every thing stand still or run down. His people also have never learned to help themselves, or to do any thing for the cause, upon their own motion and their own responsibility. And the consequence is, they are only children when they should be men. And when he dies every thing is at a stand.

We wish every good minister would take a lesson from Dr. Chalmers, as he is exhibited in this memoir, and would feel his incompetency to occupy every part of the field. Let him labor in the gross, and employ others in the detail. Let him occupy the place of a *master-builder*. Let it be his first care to create agents around him, and employ them fully in every species of evangelical labor to which they are competent. He can stimulate and direct the energies of his people much better than by stepping into their harness. And when his strength fails, the whole moral machinery of his parish will not stand still. And when he dies he will yet live and speak in the discreet and useful labors of those whom he has trained for the work and service of the Lord. It has been our fortune to see good and zealous men vainly wearing themselves out in the attempt to act the part of commander, subaltern, and common soldier;

and we have seen others more discreet and far more useful, who employed themselves in creating and drilling the soldiery entrusted to their care, and who produced a ten fold effect by wielding the strength of the host instead of exhausting their own.

Life of the Rev. Jeremiah Hallock, late Pastor of the Congregational Church in Canton, Conn. By CYRUS YALE. Pastor of the Congregational Church in New-Hartford. New-York: John P. Haven. pp. 316. 12mo.

In the message to the church at Ephesus is the accusation, "I have somewhat against thee, because thou hast left thy first love," and perhaps there is no charge to which Christians generally, in all ages of the church, have been more liable than to this. Yet while too large a portion of hopeful converts decline from their first love, there are some happy exceptions. Some there are with whom the ardor enkindled in the day of their espousals does not abate. The effect produced on their minds by a sense of the love of God in the redemption of men, continues. Their compassion for the impenitent does not cease to move them. They are always ready to enter with interest into the things of the kingdom of God. Their hearts are always prepared to embrace his children as the objects of ardent attachment; and it is always sweet to take counsel with them. They catch, with eagerness, the first tidings of Zion's prosperity, as those that watch for the morning. It is a part of their daily occupation to read the word of life; and as the treasures of their wisdom and knowledge are enlarged, the lustre of the Christian character becomes in them more clear and strong, and their usefulness in the church, whether they occupy a public or a private station, increases with their years. Some such there are by whom the mass

of Christians are left in the background.

Such was Mr. Hallock. Hence it was, that a large circle of Christian friends prized the privilege of intercourse with him, while living, and now that he is dead cherish his memory. This renders those writings in which he made a record of his hidden life, worthy of publication, and, it is hoped, will make them a blessing, not only to those who admired and loved him in his life time, but to many to whom he will be made known through the medium of these writings. The principal difficulty of the compiler's task lay in making the selections. Readers of a spirit kindred to Mr. Hallock's, will not complain of their copiousness. They would willingly have been taxed for the publication of larger extracts. In the arrangement also, as well as in his own connecting remarks, the compiler has been judicious. He has prepared a work which, while it is a just tribute to a revered servant of Christ, will contribute also to the edification of his people.

The memoir of Mr. Hallock is not a narrative which interests the reader chiefly by a detail of incidents. So far as mere history is concerned, all may be comprised within a narrow compass. He was born on Long Island, March 1758. He was removed in childhood, with his father's family, to the county of Hampshire, Mass. His youth was spent in the laborious pursuits of agriculture, on a new farm, under the privations incident to a newly settled town. Before the age of twenty-one, it is mentioned that he performed several tours of military duty in the revolutionary war.

Of his feelings at the time when as he afterwards supposed "his mind was enlightened into a saving knowledge of God, and Jesus Christ, and the way of salvation by him," he gives the following account.

The law of God appeared just, I saw

myself to be a sinner, and Christ and the way of salvation by him looked pleasant. I thought it was a happiness to be in the hands of God, and I could trust myself and my all in his hands as the place of entire safety from every foe and evil. I saw a spiritual beauty and excellency in these things which I had never seen before, though I have no remembrance, that it once turned in my mind, at the time, what all this was. p. 21.

With these feelings did the then uninstructed subject of these memoirs afterwards suppose that the divine life commenced in his soul. His childhood and youth had been marked with sobriety, and he had been frequently affected, even from the age of six or seven years, with serious impressions. Yet having enjoyed but very limited means of education, in a place destitute of a minister, and never having seen a revival of religion, he must have been much less familiar with the nature of Christian feelings, than is now common with persons of equal age. It was but a few weeks previous to the time alluded to in the above extract, that he attended, for the first time, a religious conference. Probably few men have attended more of these familiar meetings, or valued them more highly than he has since done.

It is interesting to find him, soon after his conversion, recommending to others the religion he had experienced, even amidst the thoughtless noise of a muster day. "On the release of the company for a little refreshment," he says, in his diary—"without any plan or intention of mine,—I found myself in a barn near the place of parade, surrounded by my fellow-youth and others, and exhorting them on the things of religion. Some of them gave deep and affectionate attention. One of my mates was then awakened, who afterwards obtained hope."

From the commencement of his religious life, his mind was turned to the ministry. Through many diffi-

culties and discouragements, he was carried forward to his entrance on that good work,—in which he labored with little to diversify the even tenor of his way until the evening of life. He was blessed with successive revivals of religion among his people, and saw a large congregation and a flourishing church rise up around him. He died, much lamented, June 23, 1826 in the 69th year of his age.

This memoir is interesting, chiefly, as an exhibition of piety;—of piety ardent, humble, and steadily progressive. In the compiler's general view of Mr. Hallock's character, given in the following extract, he will be sustained by all who were personally acquainted with him.

The most prominent feature, doubtless, of Mr. Hallock's character was that first and indispensable requisite in a good minister of Christ, ardent piety. This spread over his other estimable qualities a sort of divine lustre and gave to them a sterling value.

His was not that periodical religion, which returns only one day in seven, or at the hours of family devotion, morning and evening;—its presence and powerful influence were daily apparent in the relaxations of the fireside, in the social circle, in the common affairs of life, as well as in the house of God, or even in the act of spreading forth his hands, and uttering tones of deepest devotion over the communion table. With him every day was a sort of Sabbath—every hour apparently an hour of intercourse with God. He seemed to fasten his hand on heaven and bid the earth roll beneath him. We should wrong, not only him, but the grace of God which made him what he was in piety, were we to omit the chastened smile which blended so happily with the deep gravity of his aspect, and saved him from the charge of austerity—a charge sometimes brought against high spiritual attainments. Few men, if any, did better than he recommend ardor of piety to all sorts of people by personal amiableness. To an uncommon extent, he secured the love and confidence of youth and children. His piety shone with such steady lustre and in such fine proportions, and with so little admixture

of anything foreign or incongruous, that it was probably far more attractive—certainly far less repulsive even to the careless and the vicious, than a much lower degree of piety often is, in characters of inconsistent features. To all his intimate acquaintance, the uniform and marked agreement between his looks, language and actions denoted an *Israelite indeed in whom there is no guile*. Nor did he more resemble guileless Nathaniel than godly Enoch,—than Barnabas, a son of consolation,—than *that disciple whom Jesus loved*. Such was the extent of his spiritual attainments—I mean of course, in human view, that it would seem impossible to characterize him by some one or few Christian graces, as is often done in characters of less symmetry. It would be nearer the truth to say that by the grace of God received in no common measure, he had successfully followed the direction of Peter, in adding to his faith virtue, and to his virtue knowledge, temperance, patience and all the other graces of Christianity, that his character did in fact seem to combine in very happy proportions, and in high excellence, those various traits which constitute a well formed and full grown man in Christ Jesus. And through the mercy of God, he endured to the end of his course, without any one foul blot on his character,—his sun increased in brilliancy until it set. pp. 287, 288.

To a brother in the ministry, a few days before his death, in answer to some inquiries respecting himself, he said “If I have not loved Christ and Christ's things, I don't know what I have loved.” So must all who are acquainted with Mr. Hallock say, if piety shone not in him, we know not where it has shone.

In reading the volume of his memoirs, we are affected not only with the bright example of piety which it exhibits, but are instructed in the means by which Mr. H. was carried forward in the attainments which he made. In view of these, there is no occasion of surprise at the peculiar growth of his piety. The few that shine as stars, do not thus shine through any particular favor. Their upward way lies equally open to oth-

ers. The same motives to gird themselves for the Christian race, and to lay aside every weight, are addressed to all; and the means are free which are instituted to aid the Christian's progress. The memoir now before us is worthy of being read with reference to this subject; and it may be worth while to specify here, some of the methods by which the subject of it habitually advanced in holiness.

The first thing we notice as connected with the eminence of Mr. H's piety was his early entrance, after his conversion, upon the active duties of the Christian. He was the first subject of grace in the revival in which he dates his hope, and from the commencement of his hope he devoted himself, under the influence of ardent zeal for the glory of God, and compassion for perishing men, to the promotion of this work of saving mercy. Among other notices of this part of his history, is the following letter from one who knew him at the time.

"The first of my acquaintance with him was in the summer of 1779, in the place now called Goshen. The season was remarkable for the display of the power of God in bringing lost men from the bondage of sin into the liberty of the gospel. Mr. Hallock was the first, I think, who manifested a Christian hope. From this time it seemed that his soul was engaged to promote the glory of God, the advancement of the Redeemer's kingdom, and the salvation of souls. I attended conferences with him, constantly, through the awakening, or till near the close of it. It was his general, and perhaps I may say his constant practice to give an exhortation. In these exhortations, he did not want for ideas, nor for words to express them. They were fervent and affectionate." p. 23.

Of this season Mr. Hallock himself remarked. "The most pleasant revival, I think, which I ever witnessed, was that in which I obtained my hope. I then knew little of Satan's

wiles, and the deceitfulness of the heart. I was free from the anxiety and care of a settled pastor. The scene was new and I gave myself up to the enjoyment of it." With characteristic discretion, and as being long acquainted with those feelings which, more than labor, consume the affectionate, faithful minister's strength in a revival of religion, he added,

But since I received the charge of souls, it has been different. I have found revivals to be such critical and important seasons that my solicitude and sense of responsibility have greatly checked my joy. Now, on seeing a person careless, in a time of God's special mercy, I tremble for fear he will be left without a share in the blessing. If I find one under slight impressions, I am distressed because he has not a deeper sense of his sin and ruin. If I discover a case of pungent conviction, my joy is limited by a fear that this person will yet grieve the Holy Spirit, and be given over to a reprobate mind. When I meet one in the first transports of hope, I trust I feel a peculiar satisfaction, yet I cannot but remember the stony-ground hearers, and pray God, in my poor way, to save from fatal delusions. When I find a professor of Christ asleep, my heart sinks within me; and on seeing in professors or young converts a forwardness to promote the work, I am sometimes afraid they do serious injury through a want of knowledge or prudence. And O, how anxiously do I watch the changes in the work! How exceedingly trying to see evidence of its decline! How do I tremble for fear our sins as a church, and especially my own defects, should provoke God to withdraw his gracious influence. Thus turn what way I will, a revival, with all its animating things, is to me a scene of amazing solemnity. pp. 25, 26.

Mr. Hallock's Christian labors thus commenced were never interrupted. The year in which he dates his hope, the 22d of his life, found him given to the love of the world and intent on plans of gain; but from the time in which he chose the

heavenly inheritance, he was no more its servant, but became distinguished by his devotion to the work to which his Heavenly Master called him. As he that would attain the vigor of which his natural powers are capable, must exercise those powers; so he that would grow in grace must exercise himself unto godliness. They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.

Another means of Mr. Hallock's piety was his early adoption of a system of pious resolutions. In respect to religion we never do what we are not resolved to do. No farther than the Christian's mind is determined in relation to the manner of his life, can it consistently be expected that his course will be regular and perceptible, much less attain to eminence in holiness. To this want of worthy purposes, and to their instability in the purposes which they occasionally do form, is, doubtless, to be ascribed the tardiness with which the great body of Christian professors pursue their way. Some of the resolutions adopted by Mr. Hallock are the following.

1. I am resolved to avoid all known sins, and practice all known duties; to read the word of God, and other good books, and go according to the light I find in them.

3. I am resolved, three times a day, unless my circumstances render it impossible, to retire and read a portion of Scripture and pray;—to be much in ejaculatory prayer, and in times of unusual trouble to be more than commonly prayerful.

7. Resolved, never to look upon myself as having attained, but to press forward.

11. Resolved the first thing in the morning, to give myself to the Lord; to study what I can do most for his glory that day, and by prayer to set about it: and that this shall be the last thing at night.

19. Resolved to watch against the

love of this world, as a sin which doth easily beset one.

20. Resolved to inquire with candor after the truth for the truth's sake, taking the word of God as my only guide, looking up to the Holy Spirit to guide me in a right understanding of it.

These resolutions were not adopted as a matter of form, to be neglected and forgotten. They were recorded and often read, often renewed; and so far as those who knew his manner of life could judge, were conscientiously observed. In a subsequent period of his life, he appended to them the following statement.

The preceding resolves, I have generally renewed Saturday evening, with a covenant, in which I have endeavored to give my heart, soul and body, name, interest and happiness, for time and eternity, to God in Christ; also my wife, children and friends; my people, the world, and dearer Zion; that all might be consecrated to the fear, service, kingdom and glory of God:—at the same time praying, that God would be my Father, and put me among his children; that the Lord Jesus Christ would be my prophet, priest and king—my righteousness, wisdom, sanctification and redemption; and the Holy Spirit, my sanctifier, supporter and comforter. p. 35.

A third means of Mr. Hallock's advance in holiness, was his private writings. He early resolved to keep a general journal of his life. He entered something in it almost daily, and persevered in this practice, as long as he could use the pen. The tendency of such a habit is to increase the Christian's watchfulness. The close of the day, when a review is to be taken, and a record made, is in the reflections it awakens, like the close of life; and the practice persevered in can hardly fail to render the Christian wakeful to the demands of duty, and watchful against the world. It will lead him to reflect upon the past, and bringing to mind

his former failures, will teach him to distrust himself, and look to God for a spirit of new obedience.

Another thing to be mentioned is his frequent seasons of special fasting and prayer. Early in his ministry he resolved to devote to that purpose the first Wednesday in every month. Besides these monthly fasts, he observed occasional seasons, as circumstances seemed to dictate, or as his own convenience served. It was not uncommon for him to enter in his journal a record of which the following is a specimen.

Having finished writing for the Sabbath, I would set apart this day, for private prayer, devotional reading, and examination. Resolved not to eat, until the sun be set, except a little food in the morning, which I deem needful for health. To pray first that God would in mercy carry on his begun work among us; secondly, that he would graciously be with us to-morrow, in his house; thirdly, that the separating wall between my Redeemer and my soul might be removed; fourthly, that his church may be guided aright respecting our sister.—To pray, fifthly for my family, relatives and friends; sixthly, for Christ's ministers, missionaries, and the general success of the gospel; seventhly, for the state and nation; eighthly, for grace to begin and spend this year, in the fear of God; ninthly, for a practical sense of death, judgment and eternity. Resolved to read my last year's journal, and to examine myself respecting my faith in Christ. O may I have all life from the true vine, without which all is barrenness and death. pp. 211, 212.

On the day following, he writes, "I now feel as though I could say, it is good to seek Jesus by fasting and prayer. Though the spouse did not find him at first, she finally found him, and brought him into her mother's house."

A fifth means of Mr. Hallock's rare attainments in piety was, his setting the service of God ever before him as a primary object. "O may I wear out in the service of

God. O may I learn to spend my time in religion, as prudently as the avaricious husbandman does his to obtain the world," appears to have been his habitual desire and prayer. When any course of service opened before him, he seemed to partake of the Saviour's feelings when he said, I have a baptism to be baptised with, and how am I straitened till it be accomplished.

Thus, more than by any exercises of a literary nature, were the powers of his mind developed; thus did he become distinguished for intellectual strength and for decision of character; and having thus obtained grace to excel among his fellow servants, in devotion to the will of God, he was permitted to close well. His last act in relation to the living, was the following address to his children, inclosed with his will.

— "I have endeavored to pray for you all daily, and to give you up to the Lord, wishing above all things that Jesus Christ might be formed in you, the hope of glory,—that your whole selves and whatsoever you have might be the Lord's, and consecrated to his service,—that you might set your hearts and hopes on God in Christ, seek his kingdom and glory, and lay up a treasure in heaven; that so you might be interested in the last Will and Testament of the once crucified, but now ever living and reigning Redeemer. Then you will be rich indeed.

" Your times are in the hand of the Lord. It is he that buildeth up families and individuals, and that pulleth them down. Fear, therefore, and acknowledge him in all your ways, and he will perfect that which concerneth you. Whether we have little or much in this world, it is equally, in itself, ashes, vain and perishing, as a portion: hence the wise will not set their hope and heart on this world and its things. Take, therefore, my dear children, the whole word of God for your portion, your study and your guide, in all things; read it day and night, and meditate on it.

" You have seen a thousand weaknesses, follies, and failings, in me; I ask your forgiveness and the forgive-

ness of God through Jesus Christ, to whose eternal mercy I commit myself and you. See that you love one another, and rejoice in each other's interest. Obey, love, and honor your dear mother. See to it, that you always respect the ministers of Jesus, for his sake. Open your doors and your hearts to his missionaries, and to all his friends. Always remember to relieve the poor and afflicted, so far as in your power. Feel for them. Be public spirited, not prodigal. Be cautious in contracting debts, and careful to pay them. Buy the truth and sell it not. In a word, live soberly, deal justly, love mercy, and walk humbly with the Lord, and your end shall be peace. And if we die in the Lord, we shall soon meet, to part no more, in that comfortable and blessed eternity, which the Son of God hath brought to light in the glorious gospel; which is the prayer of your affectionate friend and father.

JEREMIAH HALLOCK."

sentiments as the death of such a man was fitted to inspire.

The preacher chose his text from Matthew xxvi. 8 : *To what purpose is this waste?* And the lesson he derives from it is, "that the spirit of Christian piety, so far from discouraging, approves the expression, even the costly expression of every disinterested, generous, affectionate feeling;"—that it justifies great sacrifices for good ends,—that it does not account that *waste*—even the prodigal expenditure of life and all that men hold dear and costly—which is devoted to the great cause of religion and philanthropy. Great sacrifices, he remarks, have been made on the field of battle: the blood of patriots has been poured out like water to purchase a nation's freedom; and men have applauded the sacrifice. Our pilgrim fathers made great sacrifices; and the happiness of millions shows "to what purpose." Paul and the apostles, and "the noble army of the martyrs," endured toil and suffering, for the sake of the great cause of the Redeemer and of man:—sacrificing life itself, with ease, and friends, and all temporal good; and deeming it a cheap equivalent for the glorious ends for which they labored. So also in our own time, the heralds of the cross have toiled and died, and are toiling unto death, in all pagan lands, with a zeal that is but foolishness to him who cannot comprehend that it is for the salvation of hundreds of millions.

So the lamented ASHMUN fell a victim to his zeal in the cause of Africa. And to the narrow-minded objector who asks, Why this waste? —why a valuable life was thus *thrown away* in that burning clime—a life which might have been so respectable and useful, and perhaps long protracted, in his own land?—Mr. Bacon answers, in the affecting history of the life thus devoted, and the toils thus endured, and in a vivid picture of the glorious consequences which will

A Discourse preached in the Centre Church, in New-Haven, August 27, 1828, at the Funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony of Liberia.
By LEONARD BACON. With the *Address at the Grave*; by R. R. GURLEY. New-Haven. H. Howe. pp. 36.

OUR readers are already acquainted with the circumstances of Mr. Ashmun's arrival in this city in the month of August; of his rapid decline and death here; of the affectionate interest he excited among our citizens; and of the sincere and general mourning which was manifested at his burial. The discourse and address before us were delivered on that affecting occasion. They were necessarily prepared with haste; yet they were no unworthy tribute to the virtues of the deceased, nor languid response to the sympathies of the living. They were the spontaneous utterance of such sentiments as the full heart needs not retirement and study to give birth to,—of such

result to the children of that much injured land.

Who asks us, to what purpose is this waste? To what purpose! Thousands and thousands of the exiled sons of Africa, going back from lands of slavery, to enjoy true freedom in the rich and lovely land which God has given them, shall one day answer in their shouts of joy. To what purpose! Africa, delivered from her miseries, her chains thrown off, her spirit emancipated from the power of darkness, rising up in strength and beauty like a new-born angel from the night of chaos, and stretching out her hands to God in praise, shall one day answer, to what purpose this martyr of benevolence has lived and died. pp. 15, 16.

No one can read this discourse without feeling a deepened sympathy for the cause of Africa; nor turn from the contemplation of the character which it gives of the deceased, without feeling the highest and holiest purposes of which his soul is capable stirred up within him, in view of such an example. To the sentiments inspired by this example, and to the emotions excited in his hearers by the affecting scene before them, Mr. B. impressively appeals in the close of his discourse.

In times when the delusions of this world are brightest, and most fascinating, your bewildered heart may answer falsely; but when it speaks the words of soberness, the words of serious solemn thought, believe it, for those are the words of truth. What, then, at such a moment as the present, in view of the example of this man, are your impressions of the end for which you ought to live? Standing by the death-bed, or the coffin, or the grave, of one whose life has been thus devoted to the cause of God, and to the liberty and the happiness of man, who does not feel the meanness, the guilt, of living in this world for narrow, selfish purposes? Look now at the example of this departed benefactor of his country and the world; trace in thought his brief career of pain and conflict, opening into early glory; and if you

have not given your whole heart to God; if you are loving the world, and the things that are in the world; if you are living to yourself; be ashamed: for O! how base a thing is it in man to prostitute to selfish ends, the faculties which God has given him that he may share the purest happiness, and reach the most exalted destiny. Who will be contented then to live for nothing? Who will hold back from giving up his all to advance the praise of God, and the well-being of the world?

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow:
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave, with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers."

pp. 19, 20.

The Address of Mr. Gurley was spoken at the grave,—amid a concourse of citizens who,—in the words of Mr. G.—felt that "they had come to the burial of no ordinary man."

He possessed [said Mr. G.] a commanding and comprehensive intellect, a courage which Rome would have honored, a disinterestedness which would have been venerated even in apostolic days, and a zeal which consumed him by giving light. It is now more than six years since he became, voluntarily, an exile from his friends and country, that he might plant the seeds of civilization, and Christian truth, in the moral desert of Africa. He arrived at a moment when the hopes of our infant colony were just expiring, and rekindled them. He did this while sick, bereaved, and afflicted. He did it, while no light shone upon his way but from the throne of God. He did it, while the waves of misfortune beat against him, with a force which it would

seem must have overwhelmed any other mind than his own. But his soul was self-balanced. "He braced his corslet o'er his heart's deep wounds;" nor could danger or suffering disturb the serenity, or break the fortitude of his spirit. He "shook despondence from his soul," and rose from the pressure of calamity to the work of his God. It was at this crisis, that on my way to Africa, I found him at the Cape de Verds, (to which Islands he had resorted a short season for the benefit of his health,) and accompanied him thence to our Colony, and enjoyed the high privilege of sharing with him, the effort to give system and order, to the Government of Liberia. At midnight on Cape Montserado, while we alone of the little community awoke, with the majestic ocean breaking at our feet, and heaven shining in beauty and in brightness over us, and the wide spread forest veiled beneath our eye in a gentler and a softer light, it was mine to confer with our now blessed friend, to observe the workings of his quick and powerful mind, while he sought to secure interests, compared with which, he deemed life itself as worthless. The impression then made upon my memory and my heart by his intellectual energy and moral worth can never be effaced. The expectations which were then excited have been more than realized. He has lived to establish the African Colony upon sure foundations. Having defended it with a courage and ability not exceeded, perhaps, in the military exploits of this or any other age, he has shaped and polished its rude materials, and given to them order, strength, and beauty. He has breathed into the community over which he presided a spirit of activity, industry and enterprise; instructed them in their social duties, their political rights, their Christian obligations; checked their irregularities by his decision; and by his integrity and kindness won their hearts. But his influence has extended far beyond the limits of the Colony. He has opened to the poor pagans the ever blessed Gospel, and read to them of justice, mercy, and peace. He has exhibited to them Christianity, not as a dead letter, but as a practical principle; as written in the life; as shining forth

in sincerity, truth, meekness, purity, charity, and all the virtues which add dignity or worth to character. And the natives, while they have been awed by the terror of his name, have wept in the presence of his goodness.

There was moral sublimity in his death. But a few hours before his departure, while I sustained him as he sat up, and laid my hand upon his pallid brow, the perspiration flowing from it, and every feature expressing death, he offered up his last supplication in terms as solemn and affecting as ever fell from mortal lips.

— And shall we leave this spot without instruction? From this grave comes forth an appeal to us in behalf of Africa. Yes, brother beloved, I trust in God, that from the very dust in which thou art reposing, will emanate an influence which shall neither be arrested or resisted until bleeding, dying Ethiopia shall see the light of redemption, and stretch out her hand to God. Who that has the feelings of a Christian, or even of a man, would not cherish that light which so many have gladly died to kindle; which shines over Africa's sorrows like mercy over a soul in despair; which, unless criminally neglected, must soon spread like the morning on the mountains of Kong, and brighten the Niger's mysterious waves? Hearts steeled to every sentiment of kindness shall be softened by its influence; where the King of Dahomey enters his palace on a pavement of human sculls, shall stand a Christian Temple; and the words of Death! Death! Death! which arouse the population of Ashantee, to witness the effusion of human blood, shall be succeeded by humble and holy orisons and hymns of praise. Over this beloved dust, then let us pledge ourselves to do something for Africa. Sixty millions for whom Christ died, our brethren by indissoluble ties, are perishing; can we not, will we not, aid their redemption. It is by imitating the example of the deceased, that we shall pay the best tribute to his memory. To this example, thousands will look as to his imperishable memorial. Let us hope that its influence will excite new zeal in the African cause throughout this nation; that as one man we shall apply our strength to

remove the heaviest of our national calamities, and to bless Africa with freedom and the gospel.

Such a hope, departed brother, we will cherish!

"Thou hast left behind,
Powers that will work for thee! air, earth,
and skies,
There's not a breathing of the common
wind
That will forget thee! thou hast great
allies!
Thy friends are exultations, agonies,
And love, and man's unconquerable
mind."

pp. 21—25.

In a note to the Discourse it is mentioned that a memoir of Mr. Ashmun is expected from one well fitted for the work. In the mean time a few particulars of his life are given, which we here subjoin.

He was born at Champlain, Clinton, county New-York, in April, 1794. From childhood he exhibited an ardent thirst for knowledge; and many of the hours which he could redeem from labor were spent in study.

At the age of about fifteen, he became the subject of decided and permanent religious impressions. He had previously imbibed some sceptical notions, and had indulged a strong dislike to the doctrines and the duties of the gospel. But that grace of God which arrested Saul, and made the persecutor an apostle, had also ordained him a chosen vessel to himself, to bear his name before the Gentiles. After a severe inward conflict, he found peace in submitting to the Saviour and believing the promises of God.

His attention was immediately turned toward the gospel ministry. He entered college at Middlebury. While there his studies were interrupted by ill health; and he seemed at one time to be sinking under a pulmonary consumption. He graduated at the university of Vermont, in 1816.

Not long afterwards, he was employed as a teacher in the Literary and Theological Institution, then recently commenced at Bangor, in Maine. He was licensed to preach. Afterwards he resided at the city of Washington, where at one time he assisted in edit-

ing the "Theological Repertory," an able and liberal religious miscellany, conducted by individuals of the Episcopal church. The task of compiling a memoir of the Rev. Samuel Bacon, who died in Africa while in the service of the Colonization Society, was entrusted to him; and the volume which he published, while it is a valuable memorial of a truly excellent man, is honorable to the literary character and feelings of its author. Becoming deeply interested in the cause of Africa, he issued the prospectus, and published a few numbers of a Journal devoted to that cause. Public feeling was not then prepared to sustain him in the undertaking, and the work was discontinued.

In 1822, the Managers of the Colonization Society, were preparing to send out a small reinforcement, and the Navy Department was making arrangements to send back to their own country, a few native Africans taken from a slave ship. A vessel was chartered by the government and the society, and Mr. Ashmun was appointed to take charge of the expedition, with authority to act as Agent for both, in case he should find no Agent at the colony. He went expecting to return by the same vessel. The sequel the reader knows.

While he resided in Africa, his health, except as he suffered from special exposure or fatigue, was equal at least, to what it had been for some years previous. In the month of January last, a period of long and exhausting effort during the heavy rains, made him unfit for business; and on the 26th of March he embarked for his native country, hardly expecting to survive the passage. The vessel after a long voyage touched at St. Bartholomews; and as the continuance of his voyage at that time, threatened certain and speedy death, he was left behind. In the course of a few weeks, the violence of his disease seemed abating; and he ventured to embark on board a vesesel bound to New-Haven, where he arrived on the 10th of August. From that time his descent to the grave was rapid. The best medical skill was called to his assistance, but in vain. His disease had become inveterate.

The result he anticipated with great

composition. The first time that I saw him he told me, "I have come here to die. It is hard to be broken down by the slow progress of disease. I wish to be submissive. My sins, my sins; they seem to shut me out from that comfort which I wish to enjoy." A day or two afterwards, adverting to the same subject, he said, "I have been praying for light, and a little light has come, cheering and refreshing beyond expression." From that time, though I saw him daily, and though he often spoke of dying, I never knew him to intimate the least solicitude. Requesting the prayers of the congregation on the Sabbath, he said, "I have a desire to recover, but I do not wish *that* to be the burthen of the prayer. Let it be that I may acquiesce entirely in the will of God, and may have communion with God. I wish the colony to be remembered." Here he burst into a flood of tears like a child. "Excuse my weakness," said he, "there are many good people there, and they are so dear that when I think of seeing them no more, my feelings are too strong." The kindness, patience, and piety of his disposition made a deep impression on all his attendants; and when he died, those who had so lately been strangers to him, wept as if he had been their early friend.

He died, falling asleep as it were in a moment, reason, memory, speech, and every faculty holding out to the last, on Monday, August 25th at 12 in the evening. pp. 34—36.

A Discourse, on the occasion of forming the African Mission School Society, delivered in Christ Church, in Hartford, Connecticut, on Sunday evening, Aug. 10, 1828. By J. M. WAINWRIGHT, D. D. Rector of Grace Church, New-York. Published at the request of the Directors of the Society. Hartford: H. & F. J. Huntington.

WE take up this discourse, after laying down that noticed in the preceding article, consoled by the reflection, that while one agent of a

philanthropic enterprise is removed by death, God is raising up others to labor in his stead. The object of the African Mission School, just established in Hartford, is to prepare young men of color for Missionary services in Africa; and though it cannot soon furnish another Ashmun, yet we trust that under the divine blessing, it will become a means of the accomplishment of those promises, in respect to Africa, which he with animating faith, "saw afar off."

Laborers of the description contemplated by this School are greatly needed. We have, it is believed, but one colored missionary* in Africa. But one such missionary in a continent, where, to say nothing of the antipathy of its natives to the white man on account of his complexion and features and the fearful history of the slave trade, the climate itself is nearly fatal to his progress. It seems to be the design of Providence that that land should be evangelized chiefly by its own sons; and that thus the poor despised African should by the grace of God, share in the glorious labors of spreading abroad the triumphs of the Redeemer. Missionaries must, therefore, be raised up for Africa from among her own children. And the *United States* must furnish them. If they cannot be obtained here, whence can they be obtained? The Church Missionary Society in England, it will be recollect, lately sent over to their brethren in this country, anxiously inquiring whether such laborers could not be found here, and offering them a generous support from their own funds. The claim on us is imperious. The want is pressing. We rejoice, therefore, in the establishment of the African seminary at Hartford, as furnishing a pledge that these claims and wants are not to be neglected. And we hope the day is near which shall see not one but many schools in the United States devoted to the

* The Rev. Lot Carey.

training up of young persons of color for usefulness among their brethren, both in this and in their native land.

There is another respect in which we derive satisfaction from this Mission School. It is established by Episcopalians: its list of officers and patrons comprises all their bishops and a large number of their most respectable clergymen and laymen; and we regard it as one among the evidences which have been given, of an increasing missionary spirit in that denomination of Christians. And we have in this spirit a pledge that they will ere long venture down from that high ground of ecclesiastical exclusiveness which they have thought it their duty to maintain, and cheerfully co-operate with Christians of other names in the good work of spreading abroad the gospel. Let the spirit of evangelizing the world prevail in that church, and gain the ascendancy in her counsels which we trust it will gain, and we doubt not she will lose a portion of her zeal for "apostolic order," in the better ardor of an apostolic spirit. We shall not need argument to persuade her clergy and her laity that they may join with other Christians in sending the bread of life to the perishing, and yet do no disservice to their common Lord. We believe that the true spirit of the gospel, when once it shall have pervaded Christendom, and sent forth its missionaries into all the earth, will not more certainly change the aspect of the irreligious world, than it will shame out of existence that exclusiveness of spirit which now divides brethren. We do not say this in respect to Episcopacy merely, but of all arrogant pretension and sectarian self-complacency. In the day of universal good will, these shall be done away. The gown and surplice shall not then stand afar off from Charity, lest their own "distinctive" honors should be hidden beneath her broad mantle; the dipt shall not then sit apart from the communion of the

sprinkled; but bigotry and the mutual charge of schism, and all uncharitableness, shall be forgotten in universal brotherly love.

The character of the discourse before us is such as was to be expected from the liberal mind and Christian spirit of its author. His theme is borrowed from Isaiah, xi. 9. *They shall not hurt nor destroy in all my Holy Mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.* He cheers his hearers with the confident anticipation of the universal prevalence of the gospel, and justifies this confidence by the words of prophecy, and by what is now doing for its accomplishment. We shall select only one passage, near the close, containing such an argument for African Colonization as we love to repeat.

As a citizen of this country, I can look at Liberia, and rejoice at the beneficial influence which the prosperity of that colony is destined to exercise upon our colored population. As a citizen of the world, I can rejoice that another continent will soon be added to the domain of civilization. But as a disciple of Christ, I can infinitely more rejoice that the gospel is there advancing. I see it carried along the coast of Africa; I see it penetrating the remotest deserts and forests of that benighted continent. I see it demolishing cruel and degrading superstitions, overthrowing the altars of Moloch, and carrying in its progress, peace and virtue and happiness, to regions where brutal ignorance and vice now bear sway. In this view, I can almost forget my abhorrence of slavery. I can almost feel reconciled to the thought, that our forefathers unjustly and cruelly tore these hapless people from their homes, and brought them to our shores. If we can send them back with the gospel of Christ, and thus give them, as a reward for their extorted labors and long continued sufferings, the pearl of great price, our guilt will be lessened, and our condemnation will be taken away. p. 23.

A Sermon preached before the Annual Convention of the Congregational Ministers of Massachusetts in Boston, May 29, 1828.

By EDWARD D. GRIFFIN, D. D. President of Williams College. Boston, 8vo. pp. 24.

FORMER publications of Dr. Griffin have been criticised in our pages; and while we have acknowledged his merits as a writer, we have not overlooked his defects. We had supposed however that no liberal and intelligent man could speak of him without the respect due to unquestionable talent, to fervent piety, to long and various usefulness, and to venerable age.

If we had taken it on ourselves to review this sermon on its first appearance, it is not unlikely we should have expressed ourselves in some such language as we used in noticing his sermon preached before the Board of Foreign Missions. "The reader who has seen his other occasional sermons, or who has ever heard him preach, will recognise the likeness in every paragraph. It is Dr. Griffin's "image and superscription," and not that of any other man. He always thinks and writes *like* himself, as well as *for* himself. A cool and severe critic might perhaps say, that the thread of the discourse is unever—in some places very fine, and in others rather coarse and unwrought. He might possibly charge upon a few strokes the seeming affectation of pathos.—He might object to one or two expressions as savoring more of conceit and studied singularity, than of the true eloquence of thought and feeling; and to a very few words and phrases, as wanting in taste and classical propriety."*

We notice the sermon at this time not with any design of going into a critical analysis of its rhetorical or theological merits, but only with the

purpose of showing by a few extracts what is the object of the preacher and what the general character of his performance.

The text is Nehemiah ii. 18. "Let us rise up and build." The following sentences from the introduction will serve to make our readers understand the appropriateness of the subject to the occasion, and the feelings with which that subject was selected.

When the apostles and elders met in synod at Jerusalem, it is impossible to suppose that they parted before they had warmed each other's heart. Their solemn prayers, their mutual counsels, their tender communion, could not fail to refresh their spirits and to send them back to their work braced for higher and more glorious exploits. Shall not some such effects follow this meeting of the Congregational ministers of Massachusetts? It is not to greet and feast each other, or to mingle in the politics of the day that we are assembled. At this period of the world such a meeting ought to render us better men and better ministers, and send us home more devoted to the service of the Redeemer.

As I am addressing a convention made up of men of different opinions and equal rights, I shall not touch on any party questions, much less thrust at those who differ from me. On fit occasions it is our duty to contend for the faith. It is our duty even to withhold fellowship where the Gospel is essentially perverted. But it is not our duty to depart from the courtesies of well bred and educated men, nor from "the meekness and gentleness of Christ." It is never our duty to take counsel of our pride, malignity, or party spirit. A party spirit, in religion no less than in politics, is a selfish spirit. And at the judgment of the great day, that "meek and quiet spirit which is in the sight of God of great price," will be more approved than the zeal of the forward disputant.

I wish to call upon my brethren in the ministry and my brethren in the church to rise up to the work of building the walls of Zion. pp. 3, 4.

For our part, we must say that

* Christian Spectator, 1827, p. 222.

these sentences seem not only well-timed, but admirably fitted to soothe and soften the feelings of the most irritable partisan. The most besetting temptation of the orthodox ministers of Massachusetts, is, no doubt, that temptation to the indulgence of party spirit which arises out of the peculiar character of their Unitarian controversy. And never, perhaps, is that temptation stronger—never perhaps is party feeling more expected to break forth in its strength, than when the partisans on both sides meet for conflict in the annual convention. How well fitted then were these words to turn the thoughts of either party into a better, purer, and more tranquil current. How well fitted to make the zealot—unitarian or orthodox—forget for the hour the prejudices of local party warfare, and share in the enthusiasm of the preacher rising to survey the future triumphs of the church and the responsibility of the men by whom the triumphs must be won.

The promise in the introduction is not violated in the sermon. If it were, there would be just ground of offence, and the offence would be aggravated by the promise. The preacher does indeed use the language and the arguments of orthodoxy; and what else could he do? But though he speaks of "the compassions and blood of a dying Saviour;" though he speaks of the "Holy Spirit" as "the Sanctifier of the world;" though he says, "It is of the Lord's mercies that we are not consumed;" though he says that "this world belongs to Christ," that "it was created *by* him and for him," and even adds that "he has purchased it since,"—there is not a sentence or a word in the entire discourse, which looks as if it had been dictated by party spirit—not a word which looks as if he intended to "touch on any party question," or to "thrust at those who differ from him." On the contrary with all the ardor of his great and fervent soul he goes right on-

ward with his purpose of calling on his brethren "to rise up to the work of building the walls of Zion." In what style and spirit, let the following passages speak for themselves.

Brethren, we are but half awake. If the church is ever to reach the summit of her glory, her ministers must make much nearer approaches to the holiness, zeal, and labours of the apostles. We must love more, and pray more, and give more, and toil more, and shine more in a holy example. When I look forward to the zeal, and self-denial and devotedness of the Christians and Christian pastors who will be on this ground a century hence, I see them looking back to us as we do to the days of Thomas a Becket. A new impulse has indeed been given within the last six-and-thirty years, and as a body we have made some advance; but we are not yet strung up to that devotedness which is due to him who died for our lives, or which is necessary to bring forward the glory of the latter day.

I have had an opportunity to see the progress of things for this whole period of six-and-thirty years. I saw the darkness before the dawn. I saw the field of death before the bones began to move. And to young men I can testify, that it is not easy for them to conceive of the changes which have taken place. By the almond blossoms I am reminded that I can trace this progress but little longer. But before I quit the scene I would fain drop one word more to encourage my brethren in their heavenly course, and if it be my last, would with my dying breath gladly help forward this beloved cause of God and man.

A vast responsibility rests on this convention of ministers. In the American part of these great plans of benevolence, New-England seems destined to take the lead. And this oldest of the New-England states, which was also the first to move in this glorious enterprise, seems to claim a priority of influence and obligation. England appears to have been appointed the carrier of the Gospel for the eastern continent: and her intelligence, her energy, her wealth, her benevolence, her naval empire extending like a belt around the globe, which distinguish

her from all the nations of the east, have eminently qualified her for that office. The sons of the Pilgrims, in the rough forests and fields of New-England, have improved the old English character, and have acquired a hardihood, and energy, and an enterprise which were never surpassed by any people on the face of the earth. This strength of character, combined with her piety, knowledge, and strong common sense, has seemed to designate New-England to be the carrier of the Gospel for the western continent. The part she has acted for the last sixteen years, and the influence of her sons wherever scattered, have appeared plainly to mark her out for this destiny. But the livelier feelings of people nearer the sun are in some illustrious instances starting so much ahead, that I begin to hope that the whole United States will go in a mass. Yet New-England has certainly been the means of rousing this spirit. And her influence must continue to be applied, and must be increased a hundred fold before all the darkness and misery between this and the Pacific,—between this and Cape Horn,—are removed. Of this general responsibility of New-England, Massachusetts must bear her full part. Her metropolis is at this moment, and has been from the beginning of this movement, and will long continue to be, the radiating point for the western continent. Its influence will be still more felt. On this consecrated ground, hard by the sepulchres of our sainted fathers, the cause of Christ is fast rising up, and will continue to rise, and will fill these temples, and fill these streets, and send out from this ancient city of our solemnities a life-giving influence to regenerate the land and to bless the world. And all the amazing responsibility hence resulting, must in a great measure be divided among the members of this convention.

O my brethren, to what a birthright are we born. Under what a crushing weight of responsibility do we lie. What a voice of authority comes down from heaven; what appeals to our consciences, our compassions, our gratitude. What calls come in from the four quarters of the globe to break our hearts and to awaken our undivided, untiring, undying zeal. I hear a voice

of wailing from the ends of the earth. I see nations weltering in their blood. I hear a loud lament from the eternal pit. Around you, as bearing the badges of the messengers of Christ, the complaints and the entreaties gather. By the joys of one world and the miseries of two, by the compassions and blood of a dying Saviour, by the authority of the everliving God, I conjure you, I entreat you, my brethren, to wake up to this awful voice of heaven, to these dying groans of a world. pp. 6—9.

The time will come when the whole intelligent creation will gaze with the most intense interest upon the transactions which are now taking place on this earth. And when the inhabitant of the most distant world on that side of the heaven shall hold high consultation with the inhabitant of the most distant world on the other side of heaven, and both shall be lost in amazement at the events which have taken place on this planet, how will it seem to have been permitted to live on this earth and to take a part in bringing forward these supreme wonders of the universe.

The inhabitants of this world are probably as a drop in the ocean to the entire mass of God's creatures; and yet you are selected from the unnumbered millions passed by, to dwell on a planet where the Son of God was to be born and die, and to found a church, and in his person and work to stand forth "the image of the invisible God," to bring out to the view of creatures the secrets of the Eternal Mind. Amidst these amazing operations, into which "the angels desire to look," you stand; amidst this flood of light which is to carry the splendors of immortal day to the most distant world. And yet many pass it by as of no account. The Bible in which as in a candlestick this light is placed, is suffered to lie neglected upon its shelf. But you have the infinite privilege to live in a world where a church founded in blood is training up for glory,—to live among the records and memorials of the most astonishing facts that ever commanded the admiration of creatures,—among Bibles and Sabbaths and sacraments and operations of the Holy Ghost. Let them sleep in Mars and Jupiter

and Venus, but let not the inhabitants of this world sleep. In this circle of light, which is to be the sun of the universe, you stand. All the light has been struck out by efforts to redeem your souls. Are you not affected at the sight of a world illuminated by rays like these? Amidst these amazing operations, which are to send their report echoing through the universe, you stand. These operations are to be brought forward by the agency of man. For no other end did you receive your immortal powers; for no other end were you placed in this world: for no other end are you suffered to linger here for a day. To what a godlike sphere of usefulness are you raised. You are among the happy few whose efforts are to consummate the work of redemption, and to send out a report, through planets and stars and constellations, to the remotest world, to prolong its echoes through eternity. In this laboratory of the universe will you be idle? Let them sleep in Mercury and Saturn and Herschel; I had almost said, let them sleep in heaven; but sleep not ye in such a world as this.

It is your lot to live in one of the most interesting periods of this most favored world; an age in which all nature seems travailing together to bring forth the glory of the church; an age in which the world is fast waking up to the heavenly spirit which is to succeed. If you would fall in with the spirit of the age, set yourselves to great and generous action,—to a high and glorious instrumentality in the kingdom of Christ. Let none be seen lagging behind when all the rest are in motion. Let none cast themselves a dead weight upon this moving world of benevolence. You find Christendom teeming with institutions and projects for promoting the kingdom of Christ; give them your firm and unwearied support. If you will not do this, get ye back to the dark ages; ye do not belong to the present period. You see the dawn of that day which prophets and kings desired to see, and which is watched by millions of eyes from heaven. They might sleep under the Old Testament dispensation; they might sleep in the age of papal darkness; but now it is high time to awake out of sleep. pp. 21—23.

Now with what feelings may we

suppose that an intelligent Unitarian would read such a discourse as this? And if he condescends to review it, what will he say? In answer to such questions, we ask leave of our readers to introduce *entire* the following review of this sermon from the last number of the *Christian Examiner*.

We have read this Sermon with unmixed admiration; admiration that a gentleman who puts D.D. at the end of his name, who is President of a College, and was once a Professor of Rhetoric, should have ventured to pronounce so remarkable a production before the Congregational Ministers of Massachusetts. In the annual discourse before the Convention, we do not usually look for 'fine speculations,' or 'flights of eloquence,' but we do always expect good sense, good judgment, and good taste. We are obliged to say, that in the present instance we have sought for these qualities in vain. In their stead we have found grossness and inaccuracy of language, extravagance in thought, and downright contradiction in terms. We know that we use plain language; but when a person sees fit to print a discourse abounding with defects and errors of the kind just mentioned, we hold it to be the province of a just and impartial criticism to let the world know of them. The charges that we have made we are prepared to substantiate by quoting page, line, and word. Let him that doubts the accuracy or fairness of our description, read the Sermon, and he will find that the terms applied to it are not too strong. As a specimen of the confusion of the Doctor's ideas, and his downright contradictions, we quote the following passages; '*ex pede Herculem.*'

'The Sanctifier of the world is absolutely promised to prayer;—But it is no ordinary prayer. It is the Holy Ghost himself praying in the heart of the Christian.' p. 10.

That is, according to the trinitarian scheme, God the Holy Ghost prays to God the Father to send God the Holy Ghost.* The absurdity and nonsense of

* If the passage had been quoted fairly, would it not have been manifest even to the Unitarian readers of the *Examiner*,

this statement, it should be remembered, attach not to us, but to the author.

We have room but for one more specimen.

'This world belongs to Christ. It was "created by him and for him;" and he has purchased it since and received it for the residence of his Church,—for the abode of men strung up to a high instrumental in the service of his kingdom.' p. 18.

Thus the world according to Dr. Griffin, is the property of Christ by a double title, by creation and by purchase. For ourselves, we should hold that the mere fact of his having created the world entitled him to possession; and to talk of purchasing one's own property, is one of those mysteries in language and sense which we utterly despair of ever being able to fathom. And then the world is received by its creator and purchaser, for the 'abode of men strung up!' We have done.

We shall not demean ourselves so far as to attempt to vindicate Dr. Griffin from such censures, expressed after such a fashion. Our "admiration" is, that an Editor who prints with a fair type on decent paper, and who puts "Christian" to the title of his publication, should prostitute his magazine to such a purpose. Every reader has the means of forming a judgment respecting the spirit, especially the liberality and gentlemanliness, of that man who could hear such a sermon from an aged and venerated preacher of the gospel, and afterwards read it, and then write the piece of criticism which we have quoted.

that the "absurdity and nonsense," as the reviewer calls it, belongs as fairly to the Bible as to the preacher? The passage which the reviewer pretends to quote is, "The Sanctifier of the world is absolutely promised to prayer: 'How much more shall your heavenly Father give the Holy Spirit to them that ask him.' But it is no ordinary prayer. It is the Holy Ghost himself praying in the heart of the Christian: 'The Spirit itself maketh intercession for us with groanings which cannot be uttered."

A Sermon on the Prominent Trait in Teachers of False Religion.
By JOSEPH I. FOOT, Pastor of the First Church in Brookfield.
Published by Request.

WHAT this "prominent trait" is, is suggested by the text: *They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.*

The preacher remarks that there is a variety of religious sects in the world, who maintain a contrariety of doctrine; and that these differences of sentiment are made the occasion of confirming the irreligious in their unbelief—as if there were no such thing as revealed truth. But the text furnishes a test by which they all may be tried. There is "one point in which teachers of false religion are alike:" the tendency of all their preaching is, to diminish the sinner's fear of the divine displeasure, and remove his expectation of future punishment: they say *Ye shall have peace.*

This proposition is confirmed by a number of considerations. We do not propose to analyze the sermon. An abstract would not do either it or the subject justice.

Under his second head, the author argues that "this is a predominant characteristic of teachers of false religion from the fact that the Scriptures never blame them for exaggerating the claims of the divine law, or the consequences of violating it." They are never "charged with teaching too plainly the statutes of the Lord." They are never censured "for exciting the fears of sinners and urging them to repent." If they erred in falsely alarming the wicked, why are they not reproved for it?

Why do we not find that anciently

Jehovah described as false prophets, those who boldly admonished the wicked, and forewarned them of approaching calamity? Why did he not say "*Ye have belied the Lord*" in teaching sinners, that they *stand on slippery places, and shall be cast down into destruction, and brought into desolation in a moment, and be utterly consumed with terrors.* "*Ye have belied the Lord*" in announcing "*wo unto the wicked, it shall be ill with him,*" and in giving transgressors to understand, that they "*shall go away into everlasting punishment?*" p. 8.

On the other hand, we do find false teachers reprobated for understating the claims and threatening of Jehovah, and crying peace to the wicked. This is shown under the third head of the discourse. Among the people of Israel there were true and false prophets of the Lord, and the difference between them was uniformly that which we are considering. The one class faithfully declared, the other denied, the terrible truth of the divine displeasure against sinners.

When Jeremiah was commanded to warn the Israelites and to say unto them, thus have they loved to wander; they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquities and visit their sins; the prophet replied, Ah, Lord God, behold the prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place. Then the Lord said unto him, The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake unto them. They prophesy unto you a false vision and divination, and a thing of nought and of their own hearts.

When Ezekiel had reproved the Israelites, and admonished them of approaching calamity, he was commanded to prophesy against the prophets of Israel, and to say, thus saith the Lord; Mine hand shall be upon the prophets, that see vanity and that divine lies; they shall not be in the assembly of my people, neither shall they enter into

the land of Israel; and ye shall know that I am the Lord—*because—*even because *they have seduced my people, saying, peace, peace, when there was no peace.*

And against the prophetesses of Israel Jehovah uttered direful things, saying, because with lies ye have made the heart of the righteous sad, whom the Lord hath not made sad—and strengthened the hands of the wicked that he should not return from his wicked way, *by promising him life.* pp. 10, 11.

Such has been the fact in respect to false teachers in all times. Such is the fact now. *These shall go away into everlasting punishment,* saith the Scripture,—but the Universalist replies, 'Jehovah will not execute the threatening: everlasting does not mean everlasting.' *These shall go away into everlasting punishment,* saith the Scripture; but replies another false teacher, "If by everlasting punishment is meant the proper eternity of hell torments, it is a doctrine which most *Unitarians* of the present day *concur in rejecting.*"* The soul that sinneth, it shall die, declares the Judge of all the earth; yet the multitude of those who "prophesy deceits" deny the dreadful sentence, and declare, Ye shall not surely die.

There are others who exhibit the common trait of false teaching and yet do not deny the doctrine of future punishment. By other methods they allay the fears of the wicked. They lower down the claims of the divine law, and make sin a light thing. They soothe the consciences of men by making them satisfied with themselves while they live in a state of worldliness, and the love of God is not in them. True, great sinners, dying in their sins, will suffer the everlasting penalty; but few are made to feel that *they* are great sinners: they have much natural goodness, they are led to believe; and do

* Christian Disciple, New Series, Vol. iii. p. 451.

many good things to overbalance the evil of their lives ; and for the rest, sins are frailties, and God is merciful.

We have read this sermon with more interest than we do most productions of the class to which it belongs. The main thought in it is worthy of being expanded and moulded into a tract, and sent abroad in the community, that such as follow false teachers may have a mirror in which to see the true faces of their seers. And the same text may answer for themselves. It may show *hearers* why it is that they prefer false prophets to the true messengers of the Lord. Or if they are accustomed to attend the preaching of the latter, it may suggest to them the true secret of their cavilling against them —they do not like “*preaching terror*,” they dread faithful *warnings*. These are they “which say to the seers, See not ; and to the prophets, Prophesy not unto us right things : speak unto us smooth things, prophecy deceits.”

An Appeal to the Inhabitants of Lower Canada, on the Use of Ardent Spirits, by the COMMITTEE of the Montreal Society for the Promotion of Temperance. Montreal. pp. 15.

WITH pleasure we resume our notice of the publications called forth by recent efforts in the cause of temperance. We hail a voice from the North, echoing with a full tone the vital principles of the Temperance Society. We could not “take Canada” in war. Our principles of republicanism were not suited to so high a latitude. The Canadians would not join our union in government. But we learn with high satisfaction that our principles of moral improvement have gained a footing there, and that some among them are

ready to unite with us against the common enemy. The address before us was prepared, we suppose, by the Rev. Joseph S. Christmas, who signs it as the Secretary of the Society. It is brief, pointed, clear, goes the full length of utter banishment, and exhibits the most compendious view we have met with, of the great doctrines of temperance which are gaining such prodigious currency.

After an introduction, showing the extent of the evil, from the fact that it is no longer true that “they that be drunken are drunken in the night,” the address proceeds to discuss three points, “the abuse, use and disuse of ardent spirits.” The plan is a happy one, and is ably filled up. The address is so condensed, and so much of a whole, that no extracts can do it justice. We give the following as a sample of the style.

View now, the influence of intemperance, on *public prosperity* and *national wealth*.—As the whole is composed of the parts; that which impoverishes individuals must also impoverish the public. All money expended, and all the labor laid out on that which “profiteth not,” is so much dead loss. If all the money which is expended in spirituous liquors in Canada, and all the spirituous liquors which it purchases were sunk in the bottom of the St. Lawrence, the public would not be one penny the poorer. And if that money could be raised again from the depths of the waters, it would pay all the expenses of civil government, thoroughly school every child in the province, provide all its inhabitants with the ministrations of the gospel, and maintain all its poor, who would then be diminished, by at least one half. p. 7.

But we have yet to contemplate that ruin of intemperance, which transcends all other ruins, as much as eternity out measures time, as much as the soul is more valuable, than the whole world.

Satan does not employ at this day, one engine in the whole system of his expedients, to injure the kingdom of Christ and people hell, which is more successful, than the use of ardent spi-

rits; which destroys with a sweeping, hopeless, wholesale execution. Where war slays its thousands, intemperance slays its ten thousands. "Therefore hell hath enlarged herself and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." How many have we reason to believe, when their minds are awakened by the strivings of the Spirit, drown their convictions in the stupifying glass. Of how many other sins, is the intemperate use of ardent spirits the fruitful source! how much blasphemy, idleness, waste, anger, contention, how much adultery, and impurity, and how many murders and suicides does it occasion! The drunkard lives in the breach of all his duties to mankind. If a parent, he is unfaithful to his children,—if a husband, commonly unkind, and always improvident —if a magistrate, with what dignity can he maintain the honor of the law, when he nods perhaps upon the bench of justice? Does he minister in sacred things and serve the altar?—"Oh! name it not in Gath! publish it not in the streets of Ashkelon! lest the daughters of the uncircumcised should triumph." The intemperate man places himself more completely beyond the reach of heaven's mercy, in the ordinary communication of grace; than any other class of sinners. Impervious to the operation of argument, dead to the calls of conscience, lost to the sense of shame; he is brutified into a mere animal, and cutting off the latter half of his day of probation, he falls into the hands of that God, who has said that 'no drunkard shall inherit the kingdom of heaven.' pp. 7, 8.

The following is under the second head.

But spirituous liquors, it is still more usually contended, are *necessary to enable a man to bear more hard labor.*

Had a man by a single exertion to lift some great weight, *perhaps* a draught of stimulus might enable him to do it, but the sense of weakness, which follows the excitement, manifestly unfit him for *continued* exertion. *There is no nourishment in ardent spirits.* The most that they do, is to make a man boast, and produce a prodigal ex-

penditure of what strength he has. Why should a laborer drink to be strong? The horse toils all day, and requires nothing but oats and cold water. Those persons in Britain whose business it is to train men for pugilistic combats, and impartially adopt the best method of bringing them to "the top of their condition," rigidly enforce a total abstinence from every species of distilled spirits. The men, who in other days, wore the iron armor in which a modern can scarcely move his limbs, drank no ardent spirits. The Roman legions who made their Eagle spread its wings over every city, of the then known world, drank no ardent spirits. Water, mixed with a little vinegar, to quench thirst, was their only potion, on the day of dusty and bloody battle. p. 9.

The committee thus exhibit their views of entire disuse, as the only remedy for the evils of intemperance.

It must be a moral revolution reaching and correcting the every day usages of society. Old customs must be abolished, and new laws will become unnecessary. Let every man, who does not love liquor, cease entirely to drink it, let him banish it from his sideboard, let him cease to give it to his workmen, let him gently, but seriously, and resolutely, refuse, "on every occasion, and in every place and from every hand" to taste the fatal cup. The temptation will then, be entirely removed from him, and his, and all over whom he has any influence. Thousands will thus be saved from intemperance. Many who have just begun to travel the downward road, by the removal of the occasions of drinking, might be seasonably reclaimed. The evil would be crushed in the bud, and the monster strangled in his cradle. And were this method universally adopted, in twenty year's time there would not be a drunkard in the land. Say not, that your example will be of no avail, in achieving so vast a result. Every good thing must have a beginning. As you are personally responsible to the Supreme tribunal, be anxious to discharge your personal duty. Be not partakers of other mens' sins. Let your influence be salutary within your sphere, whether it be large, or small;

and in that respect, you will do all that God requires. If you should be the means of saving but one man, from intemperance, it would be worth the united exertions of the community. p. 11.

We suspect our neighbors in "the Province" have not long been accustomed either to such associations or to such stirring appeals on moral topics. The introduction there of the spirit of association will go far to break up the lethargy and dispel the darkness of popery. It has been a blessing to that people that they have had a voice among them which was not stifled by any fear, and which has made so excellent a beginning towards better days.

The providence of God is seldom more mysterious than in the dispensation which we understand removes the worthy secretary of this society from his post, and severs the ties which bound him to that infant but highly favored church. We sympathise with both pastor and flock. Our prayers go up, for *them*, that God would grant them rich blessings for that which he takes away, and for *him*, that he may by rest and care regain the health which has been wasted in that inclement region, so that by his zealous labors, and his vigorous and ready pen, he may yet be a help to the cause of Zion.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

NEW CHEMICAL TEXT-BOOK. We are informed that Professor Silliman is preparing a Text Book, for the use of the classes that attend the chemical lectures in Yale College. It will follow the order of those lectures, and will be so arranged and divided as to be adapted to the *recitations* of those classes.

The work will be comprised in one octavo volume, of from 400 to 500 pages, and is intended to exhibit the most important facts and principles of the science in a style of condensed brevity. The principal experiments will be described and the leading applications of chemistry will be mentioned.

Monument to John Harvard. The graduates of Harvard College contemplate the erection of a plain, substantial monument to the memory of its early benefactor, the Rev. John Harvard. It is to be of Quincy granite, and will be set up in a few weeks on the burying hill at Charlestown.

The New Universities in London. The second of these Institutions, mentioned in our last, is to bear the name of "King's College."

The Christian Observer says, "It is to be placed under the control of the

Archbishop of Canterbury, as visitor; and various public officers as governors. No religious test is to be required from the students, so that the college will be open to persons of all religious opinions. We shall cordially rejoice to witness the success of this highly important institution. The funds are to be raised by donations, and by shares: the latter being an interest not exceeding four per cent. Both lists are rapidly filling up; and though it was confidently asserted, two or three years ago, that there was no necessity for a college in London, we doubt not that there will be found ample room even for a second. Indeed, so far from fearing that the means of affording a liberal education are likely to exceed the demand, we think they will for many years fall far short of it: and that before long several of our large towns will consider a college as necessary as a hospital or a national school.

The council of the "London University" have published an outline of the courses of study intended to be pursued within the walls of that institution, and which form incomparably the most extensive encyclopedia of literary and scientific instruction ever yet projected. Theology is not included in the plan; but three of the professors, who

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Monument to John Harvard. The graduates of Harvard College contemplate the erection of a plain, substantial monument to the memory of its early benefactor, the Rev. John Harvard. It is to be of Quincy granite, and will be set up in a few weeks on the burying hill at Charlestown.

The New Universities in London. The second of these Institutions, mentioned in our last, is to bear the name of "King's College."

The Christian Observer says, "It is to be placed under the control of the

Archbishop of Canterbury, as visitor; and various public officers as governors. No religious test is to be required from the students, so that the college will be open to persons of all religious opinions. We shall cordially rejoice to witness the success of this highly important institution. The funds are to be raised by donations, and by shares: the latter being an interest not exceeding four per cent. Both lists are rapidly filling up; and though it was confidently asserted, two or three years ago, that there was no necessity for a college in London, we doubt not that there will be found ample room even for a second. Indeed, so far from fearing that the means of affording a liberal education are likely to exceed the demand, we think they will for many years fall far short of it: and that before long several of our large towns will consider a college as necessary as a hospital or a national school.

The council of the "London University" have published an outline of the courses of study intended to be pursued within the walls of that institution, and which form incomparably the most extensive encyclopedia of literary and scientific instruction ever yet projected. Theology is not included in the plan; but three of the professors, who

are clergymen of the Church of England, have with the approbation of the council taken a chapel in the vicinity of the University, for the double purpose of religious worship and instruction on Sunday, and for lectures on the evidences of Christianity on a weekday, with a view to the benefit of the students, especially such of them as are members of the Church of England. These theological readings will resemble what are called the 'Informal Lectures' in American colleges."

Pressure of the Sea. Most of our readers are acquainted with experiments made on the pressure of the sea at different depths, by means of a corked bottle. The following paper on this subject was communicated to the London Philosophical Magazine, by Professor Green, of Jefferson Medical College, lately gone to England. It comes to us through the [Philadelphia] Christian Advocate.

"Among the various expedients resorted to for the purpose of relieving the tedium and monotony of a sea-voyage, no one is more common during a calm, than to attach to a long line (the log) an empty bottle, well corked, and then to sink it many fathoms in the sea. In all such experiments, it is well known, that the bottles upon being drawn up, are either full or partially filled with water. The manner in which the water gets into the bottle is in some instances perfectly obvious, but in others very perplexing, if not wholly inexplicable. Sometimes the cork, however well secured and sealed, is driven into the bottle, and when drawn up the vessel is of course found filled with water; and in such cases, what is a little surprising, the cork is often found occupying its original position in the neck of the vessel, being forced there no doubt by the expansion of the dense sea-water, on being drawn near the surface. This seems to be proved, by the cork often being in an *inverted* position. In the above experiment, and in some others to be mentioned presently, the bottle appears to be filled instantly; as the person who lets the bottle down often feels a sudden increase of weight, somewhat similar to the sensation produced when a fish takes the hook, on a dipsey line.

Sometimes the above experiment is

varied by filling a vessel with fresh water, which, on examination, is found to be replaced by salt water; the cork remaining apparently undisturbed.

Sometimes when the previously empty bottle is only half full of water, this when poured into a tumbler effervesces, like water highly charged with carbonic acid gas. This is readily explained: for when the bottle descends it is full of air, and when the water enters, it will of course absorb the air; especially when the dense water itself expands, as it is drawn towards the surface.

Sometimes the experiment is performed by first corking the bottle *tight* and then tying over the cork a number of layers of linen, dipped in a warm mixture of tar and wax. In fact every device seems to have been tried to prevent the entrance of the water by the cork. In many of these cases, when the bottle is drawn up from a depth of 200 or 300 fathoms, it is found filled with water, the cork sound, and in its first situation, and the wax and tar unbroken. Two experiments are mentioned, in which vessels, with air-tight glass stoppers, were used. In one case the bottle was broken, and in the other, some drops of water were found in it.

How does the water find its way into the bottles? There are two opinions: one is, that it passes through the cork and all its coverings, in consequence of the vast pressure of superincumbent water; in the same manner as blocks of wood are penetrated by mercury, in the pneumatic experiment of the mercurial shower. The other and less popular opinion is, that the water is forced through the pores of the glass.

The following experiment which I made on the 7th day of May, 1828, in latitude 48 deg. —, longitude 24 deg. 34 min. will perhaps throw some light on this subject. Mr. Charles Dixey, the obliging and intelligent master of the packet ship *Algonquin*, had a boat rowed off from the ship for me, to the distance of about half a mile, when the sea was almost perfectly calm. A hollow glass globe hermetically sealed, which I had previously prepared in Philadelphia, was then fastened to a line, and sunk, with a heavy mass of lead, to the depth of 230 fathoms, or 1380 feet. On the same line, and 30 fathoms above the glass globe, was fastened a small

bottle, with an air-tight glass stopper; 50 fathoms above this, a stout glass bottle, with a long neck, was tied; a good cork was previously driven into the mouth of this bottle, which was then sealed over with pitch, and a piece of linen dipped in melted pitch was placed over this; and when cool, another piece of linen, treated in the same way, was fastened over the first. Twenty fathoms above this bottle, another was attached to the line, much stouter, and corked and sealed like the first, except that it had but one covering of pitched sail-cloth. Thirty fathoms above this was a small thin bottle, filled with fresh water, closely corked; and 20 fathoms from this there was a thin empty bottle, corked tight and sealed, a sail-needle being passed through and through the cork, so as to project on either side of the neck.

Upon drawing in the line, thus furnished with its vessels, and which appeared to have sunk in a perpendicular direction, the following was the result:—

The empty bottle with the sail-needle through the cork, and which came up the first, was about half full of water, and the cork and sealing as perfect as when it first entered the sea.

The cork of the second bottle, which had been previously filled with *fresh* water, was loosened and a little raised, and the water was *brackish*.

The third bottle, which was sealed and covered with a single piece of sail-cloth, came up empty, and in all respects as it descended.

The fourth bottle, with a long neck, and the cork of which was secured with two layers of linen, was crushed to pieces, all except that part of the neck round which the line was tied; the neck of the bottle, both above and below the place where the line was fastened had disappeared, and the intermediate portion remained embraced by the line. This I thought a little remarkable; and perhaps may be explained, by supposing that the bottle was first filled by the superincumbent pressure with dense sea-water, which expanded on being drawn up near the surface. Had the vessel been broken by external pressure, that part surrounded with the line ought to have been crushed with the rest.

The fifth bottle, which had been made for the purpose of containing French perfumery or *æther*, and which was therefore furnished with a long glass stopper, came up about one fourth filled with water.

The hollow glass globe, hermetically sealed, which was the last, and had been sunk the deepest of all, was found perfectly empty, not having suffered the smallest change. It is therefore concluded, that at the depth of 230 fathoms the water enters glass vessels through the stoppers and coverings which surround them, and not through the pores of the glass. What the effect of a pressure of 400 fathoms or more will have on the glass globe above mentioned, Capt. Dixey has engaged to ascertain for me on his return to America, if opportunity shall offer.

NEW PUBLICATIONS.

RELIGIOUS.

Sermons: by Timothy Dwight, D. D. LL. D. late President of Yale College. In two volumes. New-Haven: Hezekiah Howe and Durrie & Peck. 1828. 8vo.

Lectures on the Relations and Duties of the Middle-Aged. By Joel Harvey Linsley, Pastor of the South Church in Hartford. Hartford: D. F. Robinson & Co. 1828. pp. 180. 12mo.

A Sermon on the Prominent Trait in Teachers of False Religion. By

Joseph I. Foote, Pastor of the First Church in Brookfield. Published by Request. 1828. pp. 16. 8vo.

A Discourse, on the occasion of Forming the African Mission School Society, delivered in Christ Church, in Hartford, Conn., on Sunday evening, Aug. 10, 1828. By J. M. Wainwright, D. D., Rector of Grace Church, New-York. Published at the Request of the Directors of the Society. Hartford: H. & F. J. Huntington. 1828. pp. 24. 8vo.

A Discourse preached in the Centre

Church, in New-Haven, Aug. 27, 1828, at the Funeral of Jehudi Ashmun, Esq. Colonial Agent of the American Colony of Liberia. By Leonard Bacon. With the Address at the Grave; by R. R. Gurley. New-Haven. H. Howe. 1828. pp. 36. 8vo.

Sermons, by the late Rev. Edward Payson, D. D., Pastor of the Second Church in Portland. Portland: Shirley & Hyde. 8vo. pp. 503.

A Lecture on the Doctrine of Universal Salvation, delivered in the chapel of Bowdoin College. By William Allen, D. D., President of Bowdoin College. Published by request of the Students. 8vo. pp. 40.

MISCELLANEOUS.

Life of Rev. Jeremiah Hallock, late Pastor of the Congregational Church, in Canton, Conn. By Cyrus Yale, Pastor of the Congregational Church in New-Hartford. New-York: J. P. Haven. 1828. pp. 316. 12mo.

Third Annual Report of the Board of Managers of the Prison Discipline Society. Boston. 1828. pp. 84.

Epitome Historie Græcæ, cum Appendice de Diis et Heroibus Poeticis. Accedit Dictionarium Latino-Anglicum. Editio secunda Americana, priori longè emendatior. New-Haven: A. H. Maltby. 1828. 18mo.

MONTHLY RECORD.

Third outrage at the Sandwich Islands. Our readers will remember an outrage of peculiar baseness committed at these Islands in 1825, by the crew of the English ship Daniel; and also a similar attempt a year afterwards by several English and American ships in concert. It was hoped that the notoriety which was given to these transactions in the English and American papers, and the universal sentiment of indignation which was expressed at the authors of them, would prevent the repetition of similar acts. It appears however, that another outrage of the same character has been committed. It took place in October last, and was in some respects peculiarly aggravated. The account of the matter is given with great particularity in the Missionary Herald. We extract but a part.

The English whale-ship John Parmer was lying at Lahaina. Women had gone on board in violation of the laws of the island. Hoapiri-Kane, the governor had required that they should be sent on shore, and on the refusal of this request, detained the captain (Clark.) To all the remonstrances of the governor the captain returned only ridi-

cule and threats. A part of the governor's own account is as follows.

Then I replied; I do not at all regard what you have said. There is but one thing that is right in my view—that you send me back the women:—but understand, if you do not return them, I shall detain you here on shore, till we get the women. Then you may go to the ship.

My requirement was not at all complied with.

Then I sent men to take the boat. The boat was detained by me; and the foreigner was detained by me, here on shore.

He said to me, this place will be full of ships; and Maui shall be free from *tabu*, or entirely burnt, so that not a cluster of houses shall be left. My ship is ready to fire upon you this night.

I replied, if the guns of your ship fire, I will take care of you. You and I and my chief will go together to another place. If your men fire from the ship, we the people of the island will remain quiet, but if the people of the ship land here on shore to fight us, then my people will fight them. You and I will sit still, and let your people and mine do the fighting. I will take care of you. If you do not give me back the women, you and I will dwell here on shore, and you shall not return to your vessel. I have but one desire and

that is the return hither of the women. I ended.

We continued together from the early to the latter part of the evening, when the cannon of the ship were fired.

Mr. Richards had come to me saying "I have come to promote reconciliation, out of love to you and out of love to them." Mr. Richards inquired of me, "What is your design?" I replied, my only design is, that the women be returned. We were persuaded to yield by Mr. Richards. I therefore sent back the foreigner; but did not obtain the women.

These are my thoughts concerning the recent doings in this place belonging to your king. It is nearly right perhaps, it is nearly wrong perhaps; [i. e. perhaps it is right, perhaps wrong.] He said to me, I shall sail to Oahu. Boki and the consul will come and fight us.

Further particulars as given by the missionaries are as follows.

Mr. Bingham and his family were at the house of Mr. Richards, having sometime before gone to Maui on a visit for relaxation and the recovery of health. Toward evening, on the 23d of October, Capt. Clark with two other foreigners, followed by a great concourse of natives, came to the gate of the mission house. The natives cried out, "Shut the gate, and do not let him go into the yard of the missionary." Mr. Richards went to the gate, and conducted Capt. Clark and the other foreigners into the house. It appeared that the boat had then been seized and Capt. Clark was highly incensed at the conduct of the governor. He declared that within an hour from the time the news should reach the ship, the town would be destroyed.

A messenger soon arrived from Hoapiri, requesting Capt. Clark to come to his house.

Immediately after tea, Mr. Richards was about writing to Capt. Clark, inquiring what he could do towards effecting a settlement of the difficulty. He was the more inclined to do this, as Capt. Clark had, on a former voyage as well as the present, treated the mission in a kind, polite, and generous manner.

Before there was time for writing however, Mr. Richards was called to

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the door by one of the foreign residents and informed, that the mate of the John Palmer had arrived from the ship to demand the release of the Capt., and to say, that the ship was ready to commence firing on the town, and that unless the Capt. were released in an hour, a light would be hoisted at the mizen head and firing would begin.

Mr. Richards then hastened to the beach, in hopes of seeing the mate to request a little delay, that there might be time for negociation. The boat had just left the shore, discharging two pistols as evidences of what was intended. On going to the house of Hoapiri, Mr. Richards found Capt. Clark there, with most of the chiefs. He inquired as to the cause of the difficulty, and measures which the governor had taken to obtain redress; and at last suggested to Hoapiri, whether it would not be wise, on the meek and forbearing principles of Christianity, to permit Capt. Clark to go on board of his ship, particularly as he had agreed to have the business settled by 9 o'clock the next morning.

After conversing half an hour, the governor gave his assent, and restored the boat. By the time the boat was ready, the light was hoisted and the firing with a nine pounder commenced.

Mr. Richards hurried home, and just before he reached his house, a ball passed near him, with a tremendous whiz. Thinking it the most prudent course, he and his family and the visitors retired to the cellar. The house was built of stone, and but just erected. It might easily be battered down; but a strong floor would probably have intercepted the falling stones. The next morning, the places where the balls struck were found, and there could be no doubt that the mission house was particularly aimed at. One of the balls passed over it, as could be seen by the direction of the ship, and probably at a distance of not more than four feet from the roof.

Hoapiri sent his account of the affair by a special messenger, in a canoe on the 24th. The John Palmer sailed for Oahu the same day, but without any settlement of the difficulty. Thus the captain totally disregarded his engagement made the evening before in the presence of Mr. Richards.

The Bible in Russia. Those who are acquainted with the embarrassments which of late have attended the circulation of the Scriptures in Russia, will learn with pleasure, that within a few months, a Bible Society has been organized in that country, under the authority of the Emperor himself. This information is contained in a letter from St. Petersburg, which we find in the *Kirchen-Zeitung*, and here translate:—

“ His Majesty the Emperor has sanctioned the establishment of a Protestant Bible Society, in order to supply the Protestants in Russia with the Holy Scriptures. Prince Lieven is appointed President, with the liberty of nominating three fellow-members of the Committee, who together with the Prince, the Lutheran Bishop, and a minister of the Lutheran Church, are to compose the Society. Already 20,000 copies of the holy Scriptures are prepared for distribution,—stereotype plates are provided for the printing of more,—and we also have 13,000 rubles in Bank.

“ This affords a convincing proof that the present Emperor is very favorably disposed in regard to the circulation of the Scriptures in his dominions, and strengthens the hope, which I have so often expressed, that the day is not far distant when the Russian Bible Society will be restored in all its glory, and accomplish as much as ever before, in the divine work of supplying the people of Russia in their various languages with the word of God.”

It would seem that the efforts of this Society are to be confined to Russian Protestants; of whom there may be in the empire perhaps 3,000,000.

N. Y. Obs.

Mission to Greece. The Rev. John J. Robertson has been appointed, by the Episcopal Missionary Society of this country, to visit Greece. His objects are, to ascertain the disposition of the people for receiving missionaries of his order, to disseminate religious publications and promote as he may the knowledge of the gospel, and eventually to settle there as a Missionary if Providence shall prepare the way. He expects to sail soon.

Extent of the Bible Union. One of the Branch Bible Societies of Great Britain has lately published an Appeal in behalf of the Parent Institution, from which we extract what may be regarded as conclusive demonstrations of the special blessing of God on the British and Foreign Bible Society, and on the cause of Bible Societies in general.

Miss. Herald.

1. *The Vast Extent of the Bible Union.* There now exist, in different parts of the world, 3,965; Bible institutions. There are in Great Britain, connected with the Parent Society, 2,066; in the colonies, and other dependencies of Great Britain, there are connected with the same Society, 86; in Ireland, connected with the Hibernian Bible Society, 232; in Scotland, 160: in Great Britain, therefore, its colonies and dependencies, there are 2,546 Bible institutions. Further, there have been formed on the European continent, 825; in Asia, 14; in Africa 4; and in America, 578; making the above total of nearly 4,000 Bible Societies. These Societies comprise, probably, not less than 400,000 members, gathered out of all classes of the community, from the highest to the lowest, and in all their different shades of character and variety of circumstances, and out of a large number of the nations of the world; having little connexion with one another, yet all combined to promote one common object, one to which the natural man is averse—the spreading of the word of God!

What now, it may well be asked, could have produced such an union, but the word of God—the effectual operation of him, who has the hearts of all men in his hands; and who, in accomplishing his purposes, can as easily produce the same mind and give the impulse to a multitude, as to an individual? Some particular concurrence of circumstances may combine one single nation, or some special individuals of different nations, in one concentrated effort; but such a combination of individuals of many nations, and of all ranks and professions among them, was never witnessed, but in the Bible Society.

2. *The Mighty Work already achieved.* Consider what these Societies have been able to effect in the exten-

sive prosecution of their common object.

What is *the number of copies of the Scriptures* which have been put in circulation by their united efforts? There have been issued by the Parent Society in Great Britain, 4,303,395 copies; of which 3,948,512 have been in the five languages spoken in the United Kingdom. The Society has purchased and issued abroad, 936,233 copies; and in addition to this number, has granted about 53,800^l to the Societies and confidential agents in various parts of the continent, for the distribution of Bibles and Testaments in the French, German, Swedish, and Danish languages; the produce of which grants cannot be estimated at less than 270,000 copies; making the number of copies issued by the Society, at home and abroad, not less than *five millions and a half!* In addition to this must be added 1,969,218 copies printed and circulated by Foreign Societies on their own account; which will raise the whole amount of copies of the Scriptures, either in whole or in part, which have been printed and issued by Bible Societies since the year 1804, to the extraordinary number of *seven millions, four hundred and seventy eight thousand, eight hundred and forty-eight copies.* Of this number 7,000,000 at least must have been actually brought into circulation; and thus a larger supply secured to mankind in twenty-three years than was issued from all the presses of the world during the preceding century. Who then can question, whether the Society is an instrument which God has raised up? Or who can calculate the blessings which it has been the means of conferring upon mankind?

Consider the *languages and dialects* in which the Society has, immediately or by its connexions, put forth the holy Scriptures, or integral parts of them. It may well excite our astonishment, that, previous to the establishment of the Bible Society, during the period of nearly 1800 years, we should be able to number up not more than 70 languages and dialects, into which any portions of the Scriptures are known to have been translated; and that during a space of 23 years from the first formation of the Parent Society, the entire Scriptures, or parts of them, should have been printed in 57 new languages and dialects; and translated, prepara-

tory to printing, in 43 other languages: in a word, that much more should have been effected in the short space of 23 years, toward the universal dissemination of the word of God in all the languages of the earth, than was effected previously from the beginning of the Christian era. Previously, the Scriptures were not circulated in 50 languages—now, they are circulating in above 100; previously, no translations had been effected, ancient or modern, in more than 70 languages—now, the word appears in above 140. What now can account for such a stimulus having been given to the minds of men, in the pursuit of this object, but the providential arrangements of the Lord, who, to accomplish his own purposes, has caused it so to be? No inferior cause will explain it. For be it remembered these are not the works of a knot of men, closely united together by special circumstances and common interests; but they are the fruits of labors carried on by many bodies and individuals, acting in concert indeed, but distinctly and separately—in England—on the Continent—in Russia—in India—in America; and what power but that of the Lord, could combine all these persons together in one work, and that work the translation of his holy word?

How is it possible, then, to avoid the conclusion, which presses upon us, that the Bible Society, let its duration be what it may, is the work of God? No one can arise from the consideration of these various facts—no one can reflect on the origin of the Society—can regard the concurrent providential dispensations which have accompanied its progress,—and then look at the results which have been brought out of the whole, without acknowledging that it is the Lord. *Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.*

POLITICAL.

The Russians and Turks. The progress of the war is against the Turks. The Russians are advancing by slow steps in the direction of Constantinople. Brailaw, an important fortress on the Danube, capitulated on the 20th of May, after having been stormed on the 17th and 18th, by the Russians, and

defended with desperate courage. The loss of the Russians is stated by themselves at about 1500; it is said by French accounts to amount to 5000 with two generals and twenty officers. The Turkish garrison was allowed to retire, by the terms of the surrendry. A month later the fortifications of Brailoff capitulated on the same terms. Several other fortresses followed. The seventh bulletin of the Russians says,

The campaign commenced on the 7th May, and up to the 1st of July we have occupied Moldavia and Wallachia; passed the Danube at Issaktchi under the fire of the Turks; and destroyed their flotilla on that river; advanced on the right bank of the river to the wall of Trajan; taken seven fortresses, viz. Issaktchi, Brahilow, Matchin, Hirsova, Kustendchi, Anapa, and Tulcza; and taken in those places and in various actions with the enemy, above 800 cannon. This morning we shall celebrate *Te Deum*, to return thanks for the manifest protection we have hitherto enjoyed, and to implore the continuance of it."

At the latest accounts Silistria was invested, and a detachment of the Russian forces, had advanced to within 30 miles of Choumli, a fortified town with 60,000 inhabitants at the entrance of the pass through the Balkan mountains. The importance of this place is shown in the following extract from the Travels of Dr. Walsh.

"As a military station, Shumla seems to have been of great importance to the Turkism empire. It is the point at which all the roads leading from the fortresses on the Danube concentrate. Its fortifications would be weak and contemptible in the hands of European troops but are very efficient defence when manned by Turks. They consist of earthen ramparts, and brick walls, in some places flanked by strong built watch-towers, each capable of holding eight or ten "tophelegees," or musqueteers. They stretch for three miles in length, and one in breadth, over a ground intersected with valleys, and the extent and irregularity of the surface prevent the possibility of their being completely invested. It is here the Turks form their entrenched camp in their contests, and

the Russians have always found it impregnable. Twice they have advanced as far as Shumla, and have been repulsed, without being able to advance farther."

Besides their operations on the Danube, the Russians are carrying the war into Asia Minor. Their "army of the Caucasus" which is composed of troops lately employed against the Persians, and is commanded by Gen. Paskewitch, took Kars on the 15th of July. They state the loss of the Turks at 6250 prisoners, and 2000 slain, together with 151 pieces of cannon. Kars is one of the principal fortresses of Asia. Their next point of attack was Erzerum which is said to be the strongest place in Asia Minor, and the key of the Turkish dominions on that side. The latest news reports this fortress also to have fallen into their hands. It was taken by assault, and the garrison put to the sword.

Respecting the popularity of the war in Turkey there are very contradictory accounts. Some represent them as animated by a religious enthusiasm, and others, as exhibiting a *religious apathy*. Mahomedans are believers in the doctrine of fate, and this feature of their faith, it is said, has taken an impression that the Ottoman power is near its end. Still it is evident that their troops defend their fortresses with desperate bravery. The general complexion of reports in relation to the mental state of the people may be seen in the following paragraphs from a London paper.

"Whilst we are sometimes told that the Emperor is actively preparing against his formidable and inveterate foe, we are from other quarters and at other times, informed that indifference and apathy reign throughout the empire.

By the accounts received from Constantinople of the 12th ult, we understand that the population in general partakes of that indifference which the Government showed at the commencement of the war with Russia, in consequence of the general misery which is continually increasing. Up to that day, the 11th of July, there were only five districts registered for the enrolments.

The news from the Provinces is not

more satisfactory. The Pachas are not able to furnish their contingent levies of men complete, so much do the desertions of great bodies of men increase. The Pacha of Salonica, who made sure of being able to collect 30,000 soldiers, has with great difficulty raised 5,000. The same difficulty exists in every other quarter.

Hussein Pacha, the actual commander of the grand army which defends Shumla, is by nature an inexorable disciplinarian, bordering on a sanguinary character, and at the same time the destroyer of the Janisaries. He is, therefore, extremely unpopular, as is also his master with the offended mussulmans. To the danger resulting from this, Hussein Pacha is fully sensible, and he has therefore offered to resign, but his master will not allow it, although he is an object of extreme jealousy.

The Smyrna accounts exhibit his unpopularity, by telling us, that officers refuse obedience to his orders, and soldiers are said to mutiny and desert by companies of two or three hundred at a time; and thus Shulma, the grand key of the Turkish Empire, which has ever resisted the attacks of Russia, seems now to invite the ambitious enemy by the rebellious seeds which at this important juncture of affairs spread themselves in the Musselman armies.

The letter alluded to in the *Times* of the 19th adds—These germs are spreading far beyond the camp of Hussein Pacha; the ramifications extend as far as the pachalik of Erzeroum, where exile has collected the relicks of the Janissaries massacred by the councils of Hussein.

This and the like news is with great industry kept secret, as may be supposed, from the people of Constantinople.

The apathy which this state of things creates is augmented by the fatalist sectarians of the barbarous Mahomedans. One party believing that the Ottoman Empire is imperishable; the other that its days are numbered.

Thus every thing seems to combine against the Turks, and in favor of Russia; and if in favor of Russia, is it or is it not against Europe?

Greece. The war languishes on both

sides. Ibrahim Pacha has petitioned the Sultan for leave to evacuate the country. It is also stated that on the 6th of July a conference took place at Modon between the commanders of the British, French, and Russian squadrons, and Ibrahim Pacha, when the latter stated that he was prepared to depart with all his forces, and only waited for transports to convey them home. The Admirals informed him that they had orders to prevent him from carrying off any Greeks as slaves, to which the Pacha consented in the fullest manner. After some other arrangements, and an engagement for the surrender of the Greek captives, the conference broke up, without deciding on the mode in which the Turks should leave the fortresses in the Morea.

Greece may now be considered free from the power of the Turks, whatever may be her political fate hereafter.

France. The French government is fitting out a force of 20,000 for the Morea. The object of the expedition is not made public. Of course newspaper politicians perplex themselves and their readers with much speculation on the subject. The Treaty of London respecting Greece appears as yet, likely to be observed with good faith by all parties.

England. The principal topic in the home affairs of this country, is the frequent changes which are taking place in the Ministry. The resignation of the Duke of Clarence is now a subject of much remark in the papers.

The Archbishop of Canterbury died at Lambeth Palace on the 21st of July. The Bishop of London succeeds him, and was to be enthroned by proxy in the Cathedral Church, on the 25th of August.

Much complaint is made of the damage of crops in consequence of the wet season. The rain which has been unprecedented through the spring and summer months in the United States, appears to have been equally copious in Great Britain, and in other parts of Europe.

Portugal. The usurpation of Don

Miguel appears to succeed to a degree which neither the predictions nor hopes of the friends of liberty anticipated. The three Estates of the Kingdom, the Nobility, the Clergy, and the Deputies, having assembled in obedience to his decree, declared him king. Acclamations and *Te Deums* followed. The constitutionalists have been compelled to give way to the royalists. Having tetried upon Oporto, the royalists were sent thither by Don Miguel in a body of 10,000 with 30 pieces of cannon. They entered the place without resistance. All the foreign ambassadors have left the kingdom, as have many of the foreign residents. Patriots also have fled the country, and their estates are threatened with confiscation. All accounts from that country excite regret, indignation and pity.

MISCELLANEOUS.

Creed of the Christ-ians. The following professes to be an abstract of the religious faith of the Christians. It is collected, by the Editor of the *Spirit of the Pilgrims*, from the "Gospel Luminary," a semi-monthly, "published under the patronage of the General Christ-ian Conference."

1. The Christ-ians as a body, believe that "true ministers of Christ are 'inwardly moved' by the Holy Spirit to preach the gospel." This inward moving of the Holy Spirit is explained to mean a *sensible call*, which the individual receiving it cannot misunderstand.

2. The Christ-ians suppose that *females* are called in this way, as well as males; and the names of several females are given, who are "laborers," at present, within the bounds of "the New-York Eastern Christ-ian Conference."

3. They believe that teachers, called in the manner above described, "can teach *infallibly*," in the same sense that the apostles could. The apostles could err, and so can teachers now, when not under the special guidance of the Spirit; but it appears from this account, that regularly called Christ-ian ministers are as infallible as the apostles.

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"The *jerks* is a *great miracle*. I have seen persons jerked by an invisible power, with such velocity, that if it had been done by an external force, it would have killed them in a minute; and still they received no injury.

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5. The Christ-ians further believe, that Thomas Munzer, or Munzer, the companion of Stubner and Stork, who pretended to act under "a divine impulse," to be favored with "visions and revelations," and to "work miracles;" but who, failing by these means to accomplish his purpose, undertook to effect it by the sword, and fell before the Elector of Saxony, in 1525—they believe that this same Thomas Munzer was the greatest and wisest of all the reformers. "Munzer," say they, "was the man, who placed the doctrine of the reformation on its *true ground, and proper basis.*"

Tribute to Mr. Ashmun. In a communication from the Rev. Lott Carey, successor pro tem. in the Colonial Agency to Mr. Ashmun, he thus speaks of his departure from the Colony.

The Colonial Agent J. Ashmun Esq. went on board the brig Doris, March 26th, 1828, escorted by three companies of the military, and when taking leave he delivered a short address, which was truly affecting; never, I suppose, were greater tokens of respect shown by any community on taking leave of their head. Nearly the whole (at least two-thirds) of the inhabitants of Monrovia, men, women and children were out on this occasion, and nearly all parted from him in tears, and in my opinion, the hope of his return in a few months, alone enabled them to give him up. He is indeed dear to this people, and it will be a joyful day when we are permitted again to see him.

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African Emigrants. The African Repository for August, contains the following notice.

The Board of Managers of the American Colonization Society, propose to send a vessel, with a select company of emigrants to Liberia, in the course of the ensuing autumn; (provided their expectations in regard to funds shall not to be disappointed,) and free persons of color disposed to emigrate, are hereby invited to send their names, with testimonials of a fair character and industrious habits. The Colony is now believed to be established on sure foundations, and the advantages which it offers to every intelligent and enterprising man of color constitute motives too numerous to be easily resisted.

Each settler soon after his arrival, receives a small plantation, (to which

some addition is made, in case he has a wife and children) and to this tract, if cleared and cultivated within two years, he obtains a title in fee simple. This plantation admits of enlargement, at a very small expense. The frugal and industrious are assisted for some months after their arrival if their necessities require it.

Considering then, the many inducements for emigration; the large number of applicants; the reduced price for a passage; and the limited resources of the Society; the Board of Managers deem it reasonable to expect, that, in all cases where it is possible, those who wish to remove will defray in whole or in part, the cost of their transportation, (the whole amount not to exceed \$25 for an adult, and half price for each child under 12) and to such as will do this, other things being equal, the Managers feel bound to say, the preference will be given.

Inscription over the Grave of Gridley. The Missionary Herald for August contains some further particulars of the death of this ardent missionary as given by his faithful attendant and teacher, Abraham. The latter speaks of the pains he had taken to dissuade Mr. G. from the attempt to ascend the mountain which occasioned his death.

“ Being constrained at last, however, to yield to Mr. Gridley, ‘ They went out,’ says the narrative, ‘ the 13th of September, in very good weather; and after two hours and a half, they arrived on horseback at the foot of the mountain, attended by five others who were armed. Here Mr. Gridley, having dressed in European clothes, taking a spy-glass began to ascend with great quickness.’ As might have been expected, he soon outstripped his companions, and continued ascending for some hours, until he reached an elevation, which, as he judged, was within 300 or 400 feet of the highest summit. Towards this he was prevented from advancing farther by perpendicular precipices. The whole height of the mountain from the plain below, he conjectured, might be 13,000 feet. He described the rocks to Abraham as be-

Miguel appears to succeed to a degree which neither the predictions nor hopes of the friends of liberty anticipated. The three Estates of the Kingdom, the Nobility, the Clergy, and the Deputies, having assembled in obedience to his decree, declared him king. Acclamations and *Te Deums* followed. The constitutionalists have been compelled to give way to the royalists. Having tettered upon Oporto, the royalists were sent thither by Don Miguel in a body of 10,000 with 30 pieces of cannon. They entered the place without resistance. All the foreign ambassadors have left the kingdom, as have many of the foreign residents. Patriots also have fled the country, and their estates are threatened with confiscation. All accounts from that country excite regret, indignation and pity.

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ing of a reddish granite, with here and there a different species of yellow and reddish stone, and some singular specimens of black.

He remained for a quarter of an hour, but was unable to discern the objects, which he had particularly in view, viz. the Euxine and Mediterranean seas. The passage from Strabo, which gave rise to this expectation, will interest some readers. Speaking of Cæsarea under its former name of Mazaca, he says, it was likewise called "Eusebia towards Argeus. For it is situated under Argeus, a mountain exceedingly high, and whose summit is covered with perpetual snows. From this, those who ascend, and they are few, say, that in clear weather they can see both seas, the Pontic and Issicon."

Mr. Gridley descended rapidly from these snowy heights, and was overpowered with fatigue on reaching his companions. On their return, they were exposed to a violent storm of hail, and afterwards of rain. On reaching home, Mr. Gridley complained of excessive fatigue, but declined a warm bath, which was proposed by Abraham. The next morning he had the head ache, but applied himself to study the whole day. This was the case for several days successively, the head ache returning every day with increasing violence. In the latter stages of the disease, it appears to have been a malignant fever.

An inscription in English, and Greek

and Turkish, (of which a copy in English is subjoined,) is engraved on a slab of marble, probably obtained from the ruins of Mazaca, a mile or two distant from Cæsarea. This is inserted horizontally in a block of a softer species of stone, which covers the grave. The Greek and the Turkish inscriptions are in the poetical form, the stanzas of 15 syllables, or which the last rhyme with each other.

THE INSCRIPTION.

Rev. Elnathan Gridley, American Missionary from the United States, born in Farmington of Connecticut, 31 years and 55 days old, 27 September, 1827.

Translation of the Greek.

MADE BY ABRAHAM.

Here lies Elnathan Gridley full of every virtue, Physician, divine Herald, and wise, very learned; A shining star of the New World, which, with a great speed, Arose in the West and set in the East.

Translation of the Turkish.

BY THE SAME.

Perfect, wise, well instructed Physician, and meek Herald of the Gospel, Travelling the world, here I finished the great journey. In this tomb they confined me, the stranger called Gridley; Farewell, then, hereafter, all frivolous cares.

ORDINATIONS AND INSTALLATIONS.

Aug 27—The Rev. JOHN H. MERRICK was ordained Pastor of the Congregational Church in Hardwick. Sermon by the Rev. Mr. Bartlett, of Marblehead.

Aug. 27—The Rev. ORNAN EASTMAN was ordained as an Evangelist, at Boston. Sermon by the Rev. Dr. Jenks.

Sept. 2—The Rev. DANIEL JONES was installed Pastor of the Church in Monroe, Conn. Sermon by the Rev. William Mitchell of Newtown.

Sept. 4—The Rev. EBENEZER NEI-

SON was installed Pastor of the Baptist Church in West Cambridge. Sermon by the Rev. H. Jackson of Charleston.

Sept. 12—The Rev. HENRY K. GREEN, late of the Seminary at Andover, was ordained at Salem, Mass. to the work of the Ministry. Sermon by the Rev. Dr. Wayland.

Sept. 17—The Rev. BENNETT TYLER, D. D., late President of Dartmouth College, was installed Pastor of the Second Church in Portland, Me. Sermon by the Rev. Dr. Beecher.